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पुस्तकालय

विषय संख्या V.5
पुस्तक संख्या 1958
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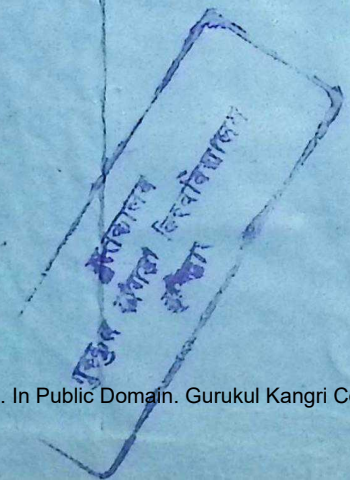

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BHAVAN'S JOURNAL

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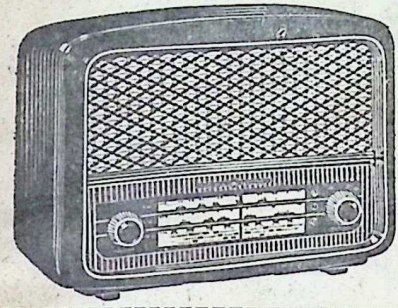

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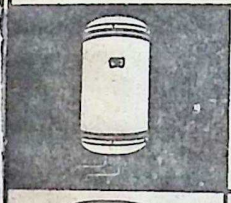

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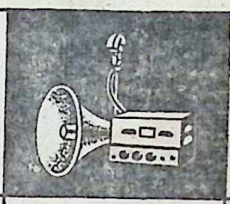

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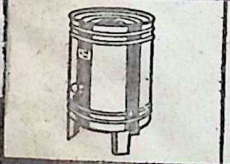

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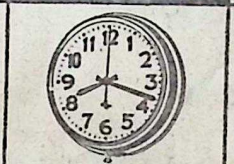

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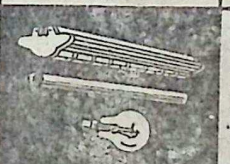

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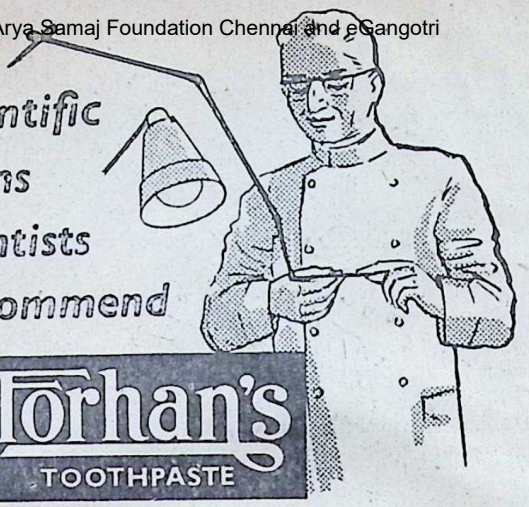

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The Toothpaste created by a dentist.

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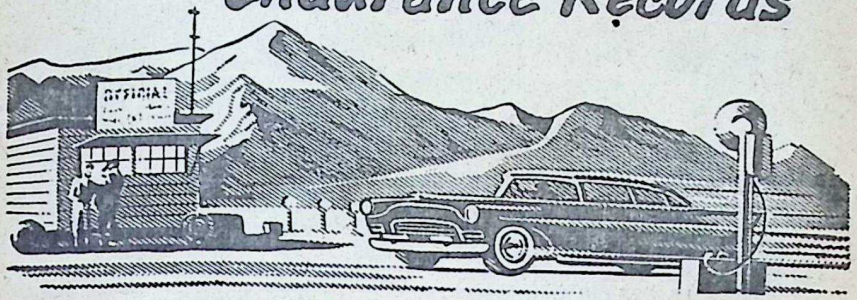

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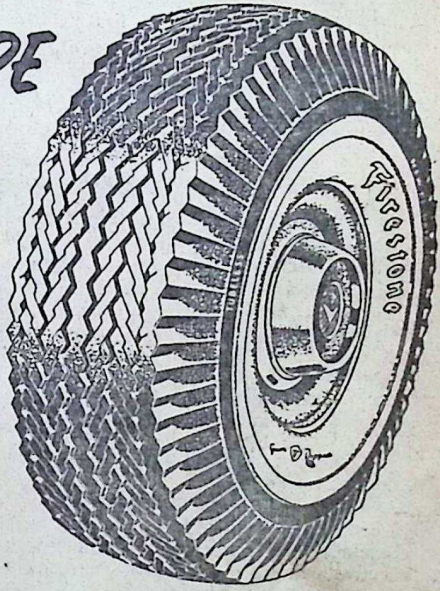

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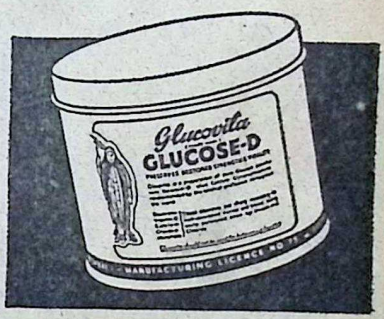

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BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

Vol. V SEPTEMBER 7, 1958 No. 3

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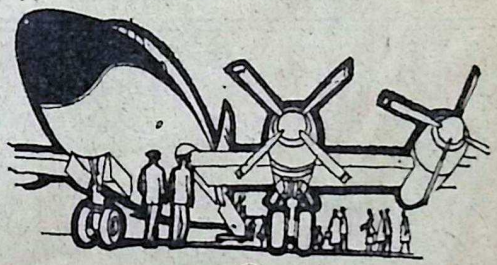

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

Vol. V SEPTEMBER 7, 1958 No. 3

VICTORY OVER EVIL

जयेम कारे पुरुहूत कारिणो
ऽभि तिष्ठेम दूढचः।
नृभिर् वृत्रं हन्याम शूशुयाम
चाऽवेर् इन्द्र प्रणो धियः॥

May we be victors, O much invoked, (celebrated) in
the songs of poets, and challenge the wicked;
May we with heroes smite the power of evil (Vritra)
and show forth our strength
O God! further Thou our intellectual powers.

—Rigveda, VIII. 21-12.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 161

★ PATTERN OF OUR LIFE ★ INDIAN STUDENTS IN U.S.A. ★ THEIR PROBLEMS

Bharatiya Vidya Bhavan,
Bombay.
SEPTEMBER 7, 1958.

MY YOUNG FRIEND,

ON May 13th, we arrived in Chicago from San Francisco by air. By the time we reached Chicago, our life acquired a hectic pattern: packing, unpacking, dressing, changing, undressing; meeting people and seeing things; eating in crowded dining-rooms, taking our lunch or dinner with specially invited guests; discussing India, America, world affairs, quite often law, literature, religion or culture; speaking about India to varying audiences.

I am writing about it after several crowded weeks. If I am ever able to tell you my impressions of them all, I must hurry up by giving them shortly.

The hotel where we had put up at Chicago faces the Michigan Lake, which looks like a vast sea. The hall where Swami Vivekananda preached Vedanta over seventy years ago to the Parliament of Religions and which now houses a museum can be seen from our window.

We struggle, in vain, to adjust ourselves to the division of labour which is characteristic of large hotels. We ring for the valet; he comes; but is only concerned with pressing your suit; for laundering you must ring for someone else. Something will be done by the porter; for something else, the bell-boy is responsible. For some work the 'desk' is responsible and for some other thing 'room service'. And all this we have to learn from the telephone girl who speaks to us in short, hurried words with a nasal twang,

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which we find difficult to follow. Except when in jail, we have helplessly depended upon friends, assistants and servants for lightening the load of daily routine. Imagine our plight!

In Chicago, we visit the American Bar Association, the Law Schools of the Chicago and the North-Western Universities. The Chicago University owes its expansion to the Rockefeller family; its Law Faculty once had Wigmore of the "Law of Evidence" fame for its Dean. The North-Western has a campus at Evanston, a picturesque suburb facing the lakes. But impressions of the law faculties, and law institutions and lawyers, I will reserve for a separate letter.

●●●

Many were the kind friends who extended us hospitality throughout our stay in U.S.A. American hospitality has a characteristic quality. It is genial and warm. It makes you feel at home whether you have known the host for long or since the same morning.

Japanese hospitality is exquisitely courteous; the English faultlessly correct; the American bubbles over with the love of human contacts. I don't know how to charactertise Indian hospitality. Has it a quality at all?

There is a charming informality in an American's behaviour to a stranger. Whether he knows you or not, he will make you feel he is interested in you and your talk—a very difficult art. He has the child's passion for being liked. I found some non-Americans critical of this warm, smiling friendliness. There is, they say, no real friendship in it. This criticism presupposes that courtesy or correctness has genuine friendship as its basis or they can be better substitutes for genial hospitality. We had a different experience. Behind the smiling friendliness we invariably saw a desire to be helpful. We introduced ourselves to an eminent and busy doctor who, when in India, had known an Indian friend for two days. The moment we contacted him, he placed himself at our disposal; saw to it that the best medical attention was given for our check-up in his hospital, invited us to his home for lunch, and did his best to bind us in genuine friendship. This was not an exceptional case; it was representative.

●●●

At Evanston, besides several other professors, we met a professor of Culture, Prof. Hsu, and his wife and we ranged over a variety of subjects. He was widely travelled, had been to India and was a storehouse of very interesting reflections.

I spoke at the Council of Foreign Relations on 'India in Post-War Asia,' a subject on which

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I was asked to speak on several occasions thereafter. In Chicago, we also came into close contact with the world of Indian students. U— and V—, two of them, placed themselves at our disposal during our stay. We also addressed a students' gathering at the International House. U— is an engineer, well employed, has married an American wife, and looks forward to a prosperous career. V— who is from U.P., is completing his engineering studies. And as we met them and their friends, we became familiar with the problems of Indian students which we tried to study as we came into contact with more and more of them at Cambridge, Boston, Washington, Philadelphia and New York. "How is it that the Indian student appears to lack self-confidence and does not, like other students, take a keener interest in the activities of the University?" asked a Professor.

"Most of the Indian students have come here at great sacrifice or depend upon scholarship," I replied. "They cannot afford to risk a failure and are naturally oppressed by that fact."

Our students in America fall into three varieties: those very few who have ample money and can afford to waste years; those who are on term-scholarships or on their own and are anxious to take their degree in the prescribed time; and those who earn their own living to prosecute their studies.

We did not meet a single student of the first variety; anyway, we were not told by anyone that he or she was of this variety. Students of the other varieties study for specializing in engineering, science, economics, or business administration; some in law, linguistics or international affairs.

Most of our students in the U.S.A. are very hardworking in striking contrast with the students who went to the U.K. thirty or forty years ago. The system of education demands constant response in time and attention. One student told us that she had studied and learnt more in four months in U.S.A. than during the four years of College in India. A gay life in America is a very costly affair. During the vacations, most of the students have to take up jobs to make a little extra money.

At many places we were delighted to be greeted by some member of the U.P. Chancellor's Camp, (alas, now defunct) or a Bhavan's student. And I felt that I was bound to them for life; and to them, association with me had been a happy memory. Some students at Stanford suggested that the Bhavan should be affiliated to the Stanford University; they were proud of both the institutions and wanted them to be wedded! I wish it were possible.

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I would like to tell you of a few typical students. U—, for instance, came as a student, married an American wife and has settled down to a comfortable life and fair prospects. V— on the other hand, is a hard-working student earning his own keep and looking forward to returning to India, but uncertain whether he would get a remunerative job on return. At his invitation we went to his little apartment which he shared with one or two others and saw the frugal way they lived—and could live—in that land of riches.

In Boston, we met P— and her husband S—, both children of well-to-do parents. Both had come to America for study, fallen in love, married and set up a thrifty home in the suburbs. P— is a friend's daughter, and years ago when they were our neighbours, she was like one of our children. She knew all the ropes and was characteristically Gujarati in making a rupee or a dollar go as far as it could. S— though a hard-working student, drove us round to see sights whenever he found time.

G—, on the other hand, provided a sample of a different variety. He was attending classes for an Engineering Degree by night and working for wages in a factory during the day. Naturally he could not complete his studies in time and has been working for his degree for seven or eight years. At a students' party, he introduced his wife to me. She was very fair and had blue eyes; her sari was wrapped in true Gujarati style and had perfect Gujarati accents. I was left wondering whether she was Gujarati-born or not. Next day, we met them at lunch, when we discovered she was an American and had been married to G— for some years. They had also been to India to reconnoitre for future prospects. When they had lived in Gujarat, the young lady, a born linguist and anxious to adapt herself to the ways of her husband's people, had picked up Gujarati. Now they were thinking of returning to India once he completes his studies. She has become a strict vegetarian, has mastered Gujarati way of cooking and is in dead earnest about being absorbed in her husband's world. But will she have the courage to face life in India?

But other married students we met, were not so lucky. Tired of loneliness, an Indian student makes friend with an American girl, perhaps a co-ed, more often inspired by love, sometimes by the temptation of getting a permanent visa as the husband of an American citizen. The wife and husband then set up a home and live happily. Then arises the problem of problems: whether to settle in U.S.A. where a good job was certain and the wife would be among her own people or to re-

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turn to one's family and build up a career in India, where jobs are not easily secured to support old parents who had pinched so hard to provide their son with education in America. In most cases, the wife decides and both settle in America, India losing a well-qualified man. In some cases, the wife is anxious to come to India. She even comes there on a trial trip, but when she does, she lives in a big family amidst surroundings which she naturally thinks unsuitable for her. And the girls of the West have normally a temperamental horror of living with their husband's parents. Deprived of gadgets, she feels lost and in spite of the best of intentions, she would love to return to America. The husband, though tempted by better prospects, would love to remain in his native land. And thus the problem of future prospects becomes ever more complicated by being mixed up with the problem of future personal happiness.

The Indian students at Chicago, Boston and New York met us at receptions. Invited to address them, I told them of the need of the motherland; of the duty not to prefer personal prospects to the country's service during this critical period. Then followed questions, which in public and private had a family likeness. "We study here, get higher qualifications, but our country does not care for us." This feeling persists throughout the world of Indian students in U.S.A. And justifiably. There is no organisation which looks after them in America nor is there any agency which helps them to find suitable jobs for them in India. And not unnaturally worst motives are attributed to those in power for their inability to secure suitable jobs. "Is it not true, Mr. Munshi, that only the sons and nephews of ministers get jobs in India because they could influence the Public Service Commission?" was the ever-recurring question. I could see that all my assurances to the contrary, though born of experience, carried little conviction. One student in New York was bitter. He had sent an application for a job advertised by the Public Service Commission and sent the necessary deposit. After months of waiting, a negative reply, redirected from place to place, was received by the student addressed: "Mr. M——, an Indian, U.S.A."!

It is curious that the worst that could be said about the Congress, reaches our students in the Universities of U.S.A. The questions invariably raised were: "What about corruption in the Congress? What about nepotism in Congress governments? Why do not Panditji and other old Congressmen retire from office? What about charges against so and so?"

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"Why did Panditji threaten to retire when he did not mean to?" And so forth.

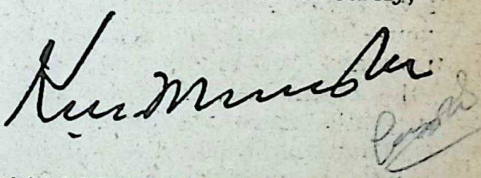
When I told them about what the Congress was doing; how most of the ministers were dedicated men; how stability—the most essential feature of progress—was the result of men who had long record of service behind them; what tremendous stabilising role Panditji was playing in the national and international field and was indispensable, they politely acquiesced though not quite convinced.

Effective publicity in foreign countries is not among the many great achievements of the Indian Government. If I had my way, every diplomatic mission would be charged with the sacred duty of looking after our students in foreign lands and helping them to solve their problems.

In Chicago, we paid our respect to the Swami of the Ramakrishna • Vedanta Ashram. I was surprised to find that some of our Swamis in America have taken to European clerical dress, black trousers, coats and clerical collars. Perhaps they do not want to be singled out in what is sure to be called a 'fancy dress.' Ignorant of the conditions under which they do such splendid work, I have little right to feel surprised.

On the 25th May, we took to air and reached Washington.

Yours sincerely,



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AGE of TRUTH

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SWAMI ANANDA ACHARYA

THERE was a time on our planet when all men regarded themselves as one family when they felt no difference. The history of that time is found in our oldest Sanskrit literature. It was called the Age of Truth.

In that age men had the sense, the faculty, of feeling as one. They did not possess the faculty of separation. But if I ask you who you are you will answer that you are Indians. But that is what you have been taught by your father and mother. It is not what God taught you.

So in that first Age, the Age of Truth, man was nearer to God and he had the divine faculty to know this unity.

In those days no one said: 'I am an American' or 'I am a Japanese'—they thought of themselves simply as men, children of the same God, members of the same family.

And they possessed another faculty. They not only knew theoretically that they were all one family, but they could actually talk and converse with each other at great distances. Just as now we communicate by means of telephone and telegraph, so in the Age of Truth men could exchange thought by spiritual means.

They knew that they had relations all over the world and they communicated with them by means of Yoga, by meditation. So there was no war, no clash of interests, no sense of difference.

In those days the world was one great homestead with many houses and each man slept safely in his own room. But little by little man lost his divine sense of unity and then he gradually lost his power of conversing at a distance. The loss of his power created the sense of separation and out of that grew the new sense of nationality which has now gone over the whole world.

It is quite a new sense, a new faculty, that of believing that we belong to this or that nation. This sense of nationality is a sin, the greatest sin that has come upon our earth. That is what is meant by Man's Fall.

When man was nearer heaven he knew of no nationality, he thought of all men simply as living creatures. To bring back that Age upon earth is our aim. That is what Yogis are trying to do and that is why this teaching is spreading over the whole world.

Everywhere we have teachers. Everywhere we try to develop

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the sense of unity and out of this will soon arise a great friendship. Then many will come to help, and in time, I am absolutely sure, that Age will come back when the whole world will be one. Our aim should be to create unity.

In many of the further stars, in Jupiter, for instance, and in many others, there is no war, no sense of separation, there is unity. The sense of separation has come only to our planet and only of late; it was not so in earlier creative periods.

There are men now living on this earth who have come from other stars to introduce the idea of unity here. They are very few in number but they are working untiringly and they are in touch with us all. When we sit down to meditation our thought goes up to the stars, and they co-operate in order to strengthen our thought.

If you ask a child who he is he will never say that he is American or German or English—he simply says that he is a boy and gives his name. This is because he is near the great Unity which is God.

In infancy we are nearer God. nearer the heart of humanity, which is God, so our words are often very wonderful. Yet civilised men—that is to say, men who have become foolish—call the child 'idiot'. But it is they who are idiots, they who are fools and they think themselves wise because they have brought misery upon the world. That is the tragedy of this life—we do not know when we are wise, so we are taught to look upon childhood as the age of ignorance.

I have talked to hundreds of children and their words always show that they feel unity with all life, they feel their oneness with God. That is the glory of childhood, and it is the philosophy of childhood which will save this aged world.

Let it be our purpose then to hold up again before mankind this ideal of Humanity, Unity and Love.

This unity idea has first to be meditated upon, embraced with all love.

You must simply think it and others will yield, such is the power of unity. Unity is harmony.

Every morning when you rise from sleep repeat these three words several times and every evening when you lay your head to rest repeat this prayer: 'May the Lord of Harmony, Love and Unity save me and save the world.' This prayer will be heard and there will be born a generation of men who will listen and in the new age the warmth of love will be felt everywhere from the sunny lands of the North, in forests and in cities, and all mankind's poverty and shame and misery will be gone for ever.

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The Great Meeting

As Bharata neared Chitrakuta, his heart beat fast. 'Suppose in view of my arrival, Rama moves out to another place,' he feared. He concludes finally 'Whether he believes my complicity in my mother's plot or not, he is sure to pardon and receive me with kindness. At all events my refuge is Rama's feet'.

लसत मंजु मुनि मंडली,
मध्य सीय रघुचंद।
ग्यान सभा जनु तनु धरे,
भगति सच्चिदानंद॥

As Sita and Sri Rama were seated in the midst of glorious sages, they shone like Bhakti and Sachchidananda (Existence-Knowledge-Bliss) incarnate, presiding over the Council of Knowledge.

सानुज सखा समेत मगन मन।
बिसरे हरष सोक सुख दुख गन॥

पाहि नाथ कहि पाहि गोसाईं।
भूतल परे लकुट की नाईं॥

As they saw them Bharata, Satrughna and Guha stood for a while lost in contemplation at the sight, when all thoughts of joy and sorrow, pain and pleasure had fled. Suddenly Bharata cried: "Save me Lord! Save me Holy One!" and fell down prostrate on the road even from a distance.

बचन सप्रेम लखन पहिचाने।
करत प्रनाम भरत जिय जाने॥
बंधु सनेह सरस एहि ओरा।
उत साहिब सेवा बस जोरा॥

Lakshmana who heard the cry quickly recognised the voice of Bharata with affection. He could guess it was Bharata who thus prostrated before Rama. On the one hand he was greatly moved by his deep brotherly love for Bharata. On the other, he felt bound by his duty in the service of his Lord (Rama).

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SCENES from Ramacharitamanasa by Goswami Tulsidas

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रहे राखि सेवा पर भारू।
चढ़ी चंग जनु खैंच खेलारू॥
मिलि न जाइ नहिं गुदरत बनई।
सुकबि लखन मन की गति भनई॥

With the result, he could neither greet nor ignore Bharata's arrival. Only a great poet can describe adequately Lakshmana's then mental state. Like a child tugging at a kite flying aloft in the sky, Lakshmana stood, leaning heavily on his sense of duty.

कहत सप्रेम नाइ महि माथा।
भरत प्रनाम करत रघुनाथा॥
उठे रामु सुनि पेम अधीरा।
कहुँ पट कहुँ निषंग धनुतीरा॥

Lovingly bowing his head to the ground before Rama, Lakshmana said: "Bharata is doing obeisance, Raghunath!" (Rama could not see Bharata's arrival because Lakshmana was standing guard right in front of him.) On hearing these words, Rama hurriedly rose, his mind deeply roused by affection. As he rose, his robes fell on one side and his bow and quiver of arrows on another.

बरबस लिए उठाइ उर,
लाए कृपानिधान।
भरत राम की मिलनि लखि,
बिसरे सबहि अपान॥

The gracious Lord lifted Bharata from the ground perforce and clasped him to his bosom. All those who witnessed the sight lost their consciousness of self.

मिलनि प्रीति किमि जाइ बखानी।
कबिकुल अगम करम मन बानी॥
परम प्रेम पूरन दोउ भाई।
मन बुधि चित अहमिति बिसराई॥

Who can describe the joy of this reunion which is beyond the reach of the poet's experience, perception and expression?

(*Continued on page 25*)

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VIDYAS in UPANISHADS

Swami Sivananda

[Continued from last issue]

20. *Akasha Vidya*

THIS Vidya occurs in the *Chhandogya Upanishad,* I. 9, 1-2

"Verily, all things here arise out of space. They disappear back into space, for space alone is greater than all these. It is the great goal. This is the most excellent Udgitha. This is endless. The most excellent belongs to him, the most excellent worlds does he win, who, knowing it thus, meditates on the most excellent Udgitha." "Verily, what is called space is the accomplisher of name and form. That within which they are is Brahman. That is Immortal. That is the Self. I shall attain the abode and assembly-hall of Prajapati."

Akasha is the highest of all Tattwas and is the great receptacle. Vayu is the great consumer. The Akasha is Udgitha, for sound is the Tanmatra of Akasha. Space or ether is the producer of the name-and-form-world and Brahman is beyond the two. This Brahman is Saguna Brahman. Ether is the highest and subtlest principle and hence nearest to Brahman.

21. *Bhrigu-Varuni Vidya*

This Vidya occurs in the *Taittiriyopanishad,* third Valli.

"He realised that Bliss is Brahman. From Bliss, indeed, are all beings born, in Bliss, when born they live, into Bliss, in the end, they enter."

Whoever transcends the five Koshas and realises that Bliss is Brahman gets established in Brahman. He becomes great in splendour, great in knowledge, great in fame,—one who knows this.

This Vidya aims at the innermost seat of Bliss, on a small part of which other creatures are living.

22. *Anandamaya Vidya*

This Vidya occurs in the *Taittiriyopanishad,* second Valli, eighth Anuvaka.

"The bliss of one good youth well versed in the Vedas, firm, strong, healthy, quick, to whom the whole earth with all its wealth belongs, is one kind of bliss. Hundredfold and hundredfold greater in bliss in the order of succession are the states of Manushya-Gandharvas, Deva- Gandharvas, Pitris, Ajanaja-Devas, Karma-Devas, Devas, Indra, Brihaspati, Prajapati Brahman."

The bliss of Brahman is not to be considered as equal to a result mathematically arrived at by multiplying human joy by many hundredfolds but it is the Bliss that is indescribable and infinite, the eternal, the only

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existence. Every time it is asserted that the Veda-Knower enjoys all these degrees of Bliss provided he is untainted by desire and passion.

23. *Ushasta-Kahola Vidya*

This Vidya occurs in the *Brihadaranyaka Upanishad*, III, 4. 5. Rishi Yajnavalkya instructs Ushasta and Kahola.

"He (Brahman) is your Soul, which is in all things, breathes in with your breathing in is the Soul of yours, which is in all things. He who breathes out with your breathing out is the Soul of yours, which is in all things. He who breathes about with your breathing about is the Soul of yours, which is in all things. He who breathes up with your breathing up is the Soul of yours, which is in all things. He is your Soul which is in all things. You cannot see the Seer of seeing. You cannot hear the Hearer of hearing. You cannot think the Thinker of thinking. You cannot understand the Understander of understanding. He is your Soul, which is in all things. Everything else than Him is wretched."

"He who is beyond hunger and thirst, beyond sorrow and delusion, beyond old age and death, knowing Him who is the Soul, Brahmanas renounce the desire for sons, desire for wealth, desire for worlds, and live the life of mendicants. Let a Brahmana, therefore, become disgusted with learning and desire to live like a child. When he has become disgusted both with the child-like state and learning, then he becomes silent. When he has become disgusted both with the silent (Mouna) state and the non-silent (Amouna) state, then he becomes a Brahmana."

In both of these meditations the Self is to be meditated upon as identical with Brahman.

The Author.

24. *Uddalaka-Aruni Vidya*

This Vidya occurs in the *Brihadaranyaka Upanishad*, III. 7. Yajnavalkya instructs Uddalaka Aruni.

"Wind, O Gautama, is the thread that ties together this world and the other world and all things. Therefore, O Gautama, they say of a deceased person, 'his limbs become untied (because the Prana-Vayu has departed)'."

"He who dwells in all beings, and yet, who is other than all beings, who controls all beings from within, —He is your Soul, the Inner Ruler, the Immortal." "There is no other seer but He, there is no other hearer but He, there is no other thinker but He, there is no other understander but He; He is your Soul, the Inner Ruler, the Immortal! All else than Him is wretched."

In this Vidya meditation is to be practised on the absolute identity of the Self and Brah-

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man which is One Fullness of Existence.

25. *Swetaketu Vidya*

This Vidya occurs in the *Chhandogya Upanishad*, VI. 8. Uddalaka instructs Swetaketu on the identity of the Âtman and the Brahman.

"That which is the finest Essence, the whole universe has That as its Self. That is the Reality. That is the Atma. That thou art, O Swetaketu!"

This is called the Abheda-Bodha-Vakya or the Brahma-Upadesha-Vakya which asserts the one Unity of Existence, the Unity of the subjective Self and the Infinite Brahman. This is understood through its right and direct meaning or Lakshyartha which conveys the truth of one's being the Highest Brahman Itself. The Lakshyarthas of "That" and "Thou" are "Brahman" and the "Kutastha-Chaitanya" and the word "Art" signifies the oneness of these two forms of Pure Consciousness.

26. *Jyotisham Jyotir-Vidya*

This Vidya occurs in the *Brihadaranyaka Upanishad,* IV. 16.

This is the Vidya of the Light of Lights.

"That before which the year revolves with its days,—That the Devas worship as the Light of Lights and Life Immortal."

Here the meditator is to contemplate on Brahman as the Light of Lights, the Brilliant, Dazzling Consciousness. Thereby the meditator, being already the Light of Consciousness, becomes the light of the Brahman-Consciousness.

27. *Satya-Jnana-Ananta Vidya*

This Vidya occurs in the *Taittiriyopanishad,* II. 1.

"Brahman is Truth, Knowledge, Infinity."

This is the Swarupa-Lakshana or the essential nature of Brahman. "Infinity is Bliss," "Brahman is Consciousness Bliss"—these are the declarations of the *Chhandogya* and the *Brihadaranyaka Upanishads* regarding the nature of Brahman. Hence Truth-Knowledge-Infinity means Existence-Knowledge-Bliss or Satchidananda.

28. *Shodashakala Vidya*

This Vidya occurs in the *Prashna Upanishad,* VI. 4, 5.

"He (Purusha) created Prana; from Prana, faith, space, wind, light, water, earth, sense-faculty, mind, food; from food, virility, austerity, Mantras, sacrifice, the worlds; and in the worlds, name (individuality). As the flowing rivers that tend towards the ocean disappear, their names and forms are destroyed, and it is called simply "the ocean,"—even so of this seer these sixteen parts that tend towards the Person, on reaching the Person, disappear, their names and forms destroyed, and it is called simply "the Person." That One exists without parts, Immortal!"

This is a meditation on the process of the highest Salvation of the self through merging in the highest Imperishable Purusha, whereby the meditator gets immediate Liberation.

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CONCLUSION

All the Vidyas lead one from the unreal to the Real, from darkness to Light, from mortality to Immortality. They lead the soul from the Moola-Ajnana to the Highest Brahman either through Krama-Mukti or Sadyo-Mukti. Sri Sankaracharya says in his *Brahma-Sutra-Bhashya* that even those who go to Saguna-Brahman (through Vidya-Upasanas) will ultimately go to Nirguna-Brahman.

"It is a settled matter that those who through Perfect Knowledge have dispelled all mental darkness and are devoted to the eternally perfect Nirvana do not return. And as those also who rely on the knowledge of the Saguna-Brahman in the end have recourse to that Nirvana, it follows that they also do not return." (*Brahma-Sutra-Bhashya:* IV, 4, 22).

THE GREAT MEETING—(*Continued*)

Those two brothers were filled with the most perfect affection which transcends mind, reason, understanding and ego.

अगम सनेह भरत रघुबर को।
जहँ न जाइ मनु बिधि हरि हर को॥
सो मैं कुमति कहौं केहि भाँती।
बाज सुराग कि गाँडर ताँती॥

The love between Bharata and Rama is beyond comprehension. Not even Brahma, Vishnu and Siva can envision it. How then can my poor mind describe it adequately? How can you produce good music from an instrument strung with sheep-gut?

मिलनि बिलोकि भरत रघुबर की।
सुरगन सभय धकधकी धरकी॥
समुझाये सुरगुरु जड़ जागे।
बरषि प्रसून प्रसंसन लागे॥

On seeing the great meeting between Bharata and Sri Rama, the gods started trembling with fear. Their hearts pounded. But their preceptor Brihaspati admonished them on their evil thinking whereon the gods awoke from their folly and showered flowers and praises on the brothers.

मिलि सप्रेम रिपुसूदनहिं,
केवटु भेंटेउ राम।
भूरि भाय भेंटे भरत,
लछिमन करत प्रनाम॥

Rama affectionately embraced Satrughna and fondly greeted the boatman. Lakshmana lovingly greeted and did obeisance before Bharata.

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IS BHOGA ESSENTIAL FOR APAVARGA?

G. Srinivasan

Worldly enjoyment and emancipation of the spirit are poles apart and yet they are closely related. According to Sankhya philosophy, the former has an indispensable part to play in the lives of people in order to bring about the latter. The logic of that process is explained lucidly in the present article.

QUITE an interesting and thought-provoking account of the relation of *bhoga* (worldly enjoyment) to *apavarga* (liberation of Spirit) is given by the Sankhya system, the oldest of the Indian schools of philosophy.

The founder of this system is Sage Kapila, commended by the *Bhagavad Gita*, as the greatest of the siddhas—*Siddhanam Kapilo munih.*[1] It is traditionally believed that Kapila taught Sankhya to his disciple Asuri, who, in his turn, taught it to Panchasikha, his own disciple. A systematic exposition of the system is found in the *Sankhya Karika* of Isvarakrishna, a philosopher of the 5th century A.D. or even earlier.[2]

The Sankhya system explains the existence of the universe on the basis of two independent Realities—Purusha (Spirit) and Prakriti (Nature)—both regarded as ultimate and eternal. They possess distinctive characteristics which make them both equally responsible for the existence of the universe. Purushas are many while Prakriti is one. Purusha is inactive (*akartr*) but sentient (*chetana*) while Prakriti is active (*kartr*) but insentient (*achetana*). Purusha is simple while Prakriti is complex, being constituted by the *trigunas—sattva, rajas* and *tamas*. Prior to evolution, the *trigunas* will be in a state of equilibrium (*samyavastha*) in the unmanifested Prakriti (*av-*

1. Bhagavad-Gita x, 25.
2. Sri N. Subrahmanya Sastry's Bibliography of Sānkhya system. (Sri Venkateswara Oriental Institute Journal, Vol. XIII, No. 1).

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yakta). Evolution of the world takes place when this equilibrium gets disturbed by the proximity (*samipya*) of Purusha.

Prakriti is, thus, the first cause of the universe, though it cannot operate but for the proximity of Purusha. It can also be regarded as the material cause, since everything in the universe, apart from the sentient Purusha, is part and parcel of its evolutionary process: *Buddhi* (intellect), *ahankara* (ego) and *manas* (mind) which constitute the internal organs of Purusha are the subtle evolutes of Prakriti while the objects of the external world constituted by the *Panchamahabhutas* are its gross evolutes.

While Prakriti is, thus, the first and the material cause of the evolution of the universe, Purusha alone is its final cause—*Purusartha eva hetur ne kenacit karyate karanam.*[3] Prakriti evolves into the diversity and multiformity of the universe, not for its own sake, but for the sake of Purusha. The evolution of the active but insentient Prakriti subserves the two-fold end—*bhoga* and *apavarga*—of the passive but sentient Purusha. This quasi-teleological activity of insentient (blind) Prakriti for the fulfillment of the needs of passive (lame) Purusha is sometimes referred to as the *andha pangu nyaya* of Sankhya.[4]

Bhoga and *apavarga*, thus, come to be correlated, Prakriti being the agent of both and Purusha being the experient of both. Prakriti provides for Purusha not merely the external objects of pleasure but also the necessary instruments — five *jnanendriyas*, five *karmendriyas*, *manas* and *buddhi* for their enjoyment.

Bhoga, thus provided, is of three kinds—*Sukha* (pleasure), *dukha* (pain) and *moha* (bewilderment)—corresponding to the three constituents of Prakriti—*sattva*, *rajas* and *tamas*. However, *bhoga* is essentially of

3. Isvarakrishna's Sānkhya Kārika —31.

4. Ibid—21.

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the nature of misery, which comes to an end when *buddhi*, in its *sattvic* aspect, acquires the discriminative wisdom of the distinction of Purusha from the manifested and the unmanifested forms of Prakriti—*Vyaktavyaktajna vijnāna.* At the dawn of this discriminative wisdom (*sankhya*), Prakriti which is compared to a dancing-girl is said to withdraw from her dance, being sufficiently seen and no longer necessary—*dṛsto'ham ity uparamaty*—and with the cessation of Prakriti's activity, Purusha's *bhoga* comes to an end.[5] The condition of Purusha that ensues the cessation of *bhoga* is *apavarga*—a state of pure being, no longer affected by the activity of Prakriti.

The relation of *bhoga* to *apavarga* is rendered more intimate by the Sankhyan emphasis on regarding them as successive states of experience and not as mere alternatives. *Apavarga* is transcendent of *bhoga* and as such, is impossible to be attained unless one passes through *bhoga* and transcends it by means of discriminative wisdom *(Sankhya).* Being transcendent of *bhoga, apavarga* endows Purusha with immunity to *bhoga* and this is portrayed in the Sankhya as the withdrawal of the dancing-girl from her dance for good—*punar na darsanam upaity purusasya.*[6] In other words, *bhoga,* once rejected or overcome, never recurs and the resultant *apavarga* comes to mean for Purusha, not merely the absence of *bhoga* but security against a relapse into that state of misery.

It is clear, then, that *bhoga* has an indispensable part to play in the history of Purusha. Only in so far as it is sought and continued, it is a deterrent to the attainment of *apavarga;* but as a condition to be transcended, it is a preparative for *apavarga,* the highest Purusārtha.

5. Ibid—59 and 66.

6. Isvarakrishna's Sānkhya Kārika —61.

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the SENSE of DECENCY

Shri Sri Prakasa

[*Governor of Bombay*]

WE are all only too well aware of the five senses of sight and smell, touch and taste and hearing. They are doubtless very great and desirable gifts of God to man. The loss or even a slight defect in any, creates a void in the life of the individual sufferer, which he finds it almost impossible to fill; and still these blessings can easily be turned into curses if we use them wrongly, as so many of us are so often unfortunately inclined to do. If utilised for proper and useful purposes, they can give real joy and comfort to ourselves, and to all around us. If misused for mere gross purposes, they can only lead to sorrow and suffering, as they constantly do. In any case, they are always with us; and it is for us to make what use we like of them.

It is, therefore, sometimes good to lift ourselves from the demands that these five senses are constantly making on us, and think of other things; and for a moment have appreciation of values in a way different from the one to which these senses have accustomed us.

Decency is a term widely popular but generally misconceived. In this article the learned author shows how the popular notion of the term is far from its true meaning.

The sense of decency is the outcome of a spiritual appreciation of the conditions and proprieties of life in general. In other words, it expresses the attempt of man to adjust himself in his relations with outer universe.

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The Sense of Decency is in a way intimately connected with all the five material senses of the body, but can still be regarded as something besides and beyond, as well. It is true that in the ultimate, decency needs must also be judged by what our senses of seeing and hearing and smelling and tasting and touching have to say about it.

But the conception of it is not necessarily the result of the activities of the five senses. It is the outcome of a spiritual appreciation of the conditions and proprieties of life in general. It expresses the attempt of man in the course of his evolution, to find out with the help of a finer feeling within him, as to what would be a proper code of conduct for him to adopt in his relations with the world in which he lives: the world not only of fellowmen but also of the animals in the forest; the birds in the sky; and the fishes in the water; and along with them, the forests, the skies and the waters themselves as well.

It so happens that as the world is constituted, almost everything is only relative. There can be nothing like absolute in our judgment of things. Decency, therefore, can also mean different things to different persons; and ideas about it certainly differ not only from place to place, but from group to group. There are two or three factors which if taken into consideration, would make it comparatively easy for us to understand the problems that the subject presents, and to come to correct and practical solutions of them. The first thing that we must all very carefully and firmly hold fast to, is the simple truth that whatever we like is liked, and whatever we dislike is also disliked by other members of the social circles in which our lives are cast.

As an inevitable consequence of this, we should see to it that we behave towards others exactly as we would like others to behave towards us. We really should not wait to be told to do the right thing by the person concerned. We should, so to say, anticipate what he would like us to do, and do it without being asked. We can easily know what should be done by simply asking ourselves as to what we would have ourselves wanted the other person to do if we had been in similar circumstances.

Some friends would say that this is ordinary good manners, and has nothing special to do with any conception of decency, as such. To my mind, good manners are the very essence of decency; and a person who conducts himself in life properly and well, is doubtless a decent person.

Then we must also make sure that we do not strain the matter too far. Members of any particular group might have

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their own very special conceptions of what is right and what is wrong; what is decent and what is not. Therefore the individual has to be careful lest in stressing his own ideas about decency, he himself becomes guilty of improper and even indecent conduct. We all find ourselves in different situations at different times and places. What may be indecent in one setting, need not necessarily be so in another setting for the self-same person. Whatever is improper at one place, may not only be proper, but the not doing of it may be improper in other situations.

Thus like any other matters, we cannot have too hard and fast rules regarding decency. In a few words, the sense of decency is begotten by deliberately using the processes of the mind to understand various factors of social life. It then impels one to act in a manner that is right and proper, and is truly pleasing to all concerned. It should also be noted here that a really decent and cultured individual would be so trained as to be able immediately to adjust himself to the ways of members of any set among whom he may find himself, even though their method of conducting things may not be only different to, but even quite opposed to his own conception of good conduct. A sense of decency would also engender in us a spirit of tolerance and understanding; and we would not regard other ways of thought and conduct, which are not our own, as necessarily indecent or improper.

Let us, for instance, take a simple illustration. None of us can do without food; and so eating is a very important factor in the lives of all. Round about the processes of eating, have evolved innumerable ideas of culture, refinement, and therefore decency. Let us not forget that we actually behave in life as we behave at table. In India, most of us eat with our fingers. That is not the way in Europe. The European may regard our system as indecent, as we might be inclined to regard his use of forks and knives, as such.

In different countries and in different classes and grades of society of Europe itself, however, there are different ideas of how to do things while at meals. In India also there is a difference in the conception of proprieties about what to eat and how to eat among different groups of persons. In some social circles of England, for instance, it may be regarded as indecent to make the least little sound with the mouth as one eats or drinks. In other grades and countries in Europe itself, that may not be so. Among some of us in India, it may be regarded as particularly nice and even necessary to make sounds as one eats, for that may de-

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light the host, and convince him that the food he has spread out, is really to the taste of the guest, who expresses his joy by behaving as he does.

A person with a fine sense of delicacy and decency would try to make himself at home in any circles in which he finds himself by approximating his own conduct and manners to those of the people around him, and still appearing as if he is doing so naturally, and that they are actually his own as well. In any case, a decent man will have no evil thoughts regarding persons who do not conduct themselves exactly in the way he himself does.

I have ventured to say in the beginning that decency for us cannot only refer to our behaviour among fellowmen. So long, however, I have talked only of the mutual relations of human beings. That is obviously most important; and there our sense of decency is being constantly put to the test. As we are all anxious that others should hold good opinion of us, we would naturally be inclined to put the greatest stress on proper conduct among ourselves; but we human beings have a great responsibility towards other species of creation also; and we cannot neglect that.

Man has made himself, by the help of the brain-power of which he is possessed, practically the master of the whole of nature's creation. Thus his sense of decency should not be confined only to his own species. It must spread further; and animals must also receive that consideration from him that is their due. So many of us are unnecessarily cruel to the lower creation. So many thoughtless folk take delight in teasing and torturing helpless animals. The sense of decency should prevent our doing that. Even if we should be convinced that man cannot do without the use of animal flesh for food, it is incumbent upon him to see to it that the slaughter of animals for him, is carried on by the infliction of the minimum amount of pain.

Human beings do not go about the world searching for their food in the manner animals do. They have very definite codes of conduct in this behalf that they have prescribed for themselves. Animals, on the other hand, do not appear to be worried about any particular code of decency; and they pounce upon their prey as best they can, and eat it in the manner taught to them by their natural instinct, and by ideas such as may have come down to them by heredity in their particular species. A decent man, therefore, even when he feels compelled to inflict pain on others, for his own behalf, must see to it that he inflicts the least amount of it.

We have also to think of the forests, the seas and the skies.

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Decency is not confined to our reactions on only living creatures. A decent person has his own very particular and sympathetic approach to the beautiful trees that grow in the forests, the lovely hues that spread over the skies, the changing scenes that the waves of the sea present. These are there all the time; but the decent man and the ordinary person observe these in different ways.

We see what vandalism—what reckless cutting down of trees—is going on in our land today, destroying the beauty and the wealth of our forests. We are thoughtlessly vitiating the atmosphere under the canopy of the sky, and soiling the waters of the seas around us that Nature has given to us for the enhancement, and not the ruination of life. A genuine sense of decency will give us a true and sympathetic appreciation of values, and help us so to behave as to give joy and comfort to every object with which we come in contact.

Let us never labour under the false notion that all graces and beauties of life are meant only for the so-called rich. It is something that is meant for us all; and in our own way—whether high or humble—every single one of us can help to maintain the decencies of life by being decent ourselves in our persons, in our speech and in our actions. It is the non-realisation of this simple fact that is creating most of the troubles in the world; and human beings are in a way making themselves worse than beasts because they have brains which they are misusing; and even though knowing that there is another and better way, they are refusing to adopt it.

May we hope that in the new India that is being born in the setting of our democratic freedom, we would all have a real appreciation of values of things; and would so conduct ourselves that we would, by our good behaviour among ourselves as human beings, by our true compassion towards the lower creation, by our proper utilisation of the forests, the seas and the skies, make truly decent men and women of ourselves, and show to the world that it is not difficult to be kind yet brave, courteous yet firm, simple yet dignified, sympathetic yet just, poor yet dutiful, humble yet refined, and thus evolve a code of conduct which would keep our body and mind and soul on a pedestal that would make us not only good citizens of our own land, but true citizens of the whole world?

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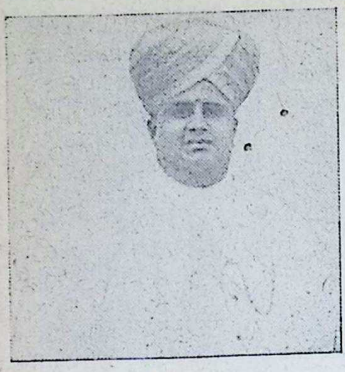

THE EDITOR of the 'Bhavan's Journal' has done me the honour of asking me to contribute to the series—"What life has taught me." I feel it a privilege to have been counted worthy enough to contribute to this section. It is not without considerable diffidence that I have accepted this invitation to be enrolled among the most eminent sons and daughters of this country who have expressed their views. But this diffidence was laid to rest by the generous tone of the letter. I shall therefore as best as I can, embark on this topic.

What is life? And, what does it mean to me?—are the questions that have been posed. I shall try to answer them as candidly as I can. These answers have been suggested to me by the cultural milieu in which I have been brought up and the precious spiritual legacy of which we are heirs in this country.

What life means or ought to mean flashed across my mind when I first scanned the very first verse of the *Gitā*.[1] The words Dharmakshetra and Kurukshetra and their co-existence in the verse forcibly brought to my mind that life is the field of war between good and evil and that we are called upon to put forth energetic endeavours to see that the good and the true triumph over the forces of evil. Two other significant words the meanings of which swam into my mind were Kshetra and Kshetrajña. Kshetra (the body of ours) is the field of operation of the spirit within. It is where the Drama of the human soul is enacted. The whole tenor of the teaching seems to me to be this, that our body and mind must be made the vehicles for the expression of the spirit within. The Kshetra in which the spirit of man has to express itself is a Dharma Kshetra, that is, a field where the battle of righteousness has to be fought relentlessly. The inveterate forces that have to be fought against are internal in character. They are briefly according to the *Gitā*, lust (*kāma*), wrath (*krodha*) and greed (*lobha*).

Our personality is a fabric woven of the three strands of *sattva* (essence), *rajas* (energy)

1. *Dharmakṣetre kurukṣetre samavetā yuyutsavaḥ/*
Māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya//

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What Life Has Taught Me

. . . . life is the field of war between good and evil forces and we are called upon to see that the good and the true triumph . . . .

Sri Jaya Chamarajendra Wadiyar
[*Governor of Mysore*]

and *tamas* (inertia). *Rajas* is the dynamic element, *tamas* is the static element. *Rajas* generates forces of change, *tamas* tends towards changelessness and conservation. *Tamas* is the thesis; *rajas* is antithesis. Conflict is the result of the one being pitted against the other. This is the Kurukshetra or the field of conflict. It is only when the conflict is faced with knowledge and power generated by *sattva* that the *kurukshetra* becomes converted into *dharmakshetra*. In voluntarily ranging oneself on the side of those battling for righteousness, (*māmakāh pāṇḍavāśchaiva*) we belong to God and become 'His Own'—as Sri Krishna puts it.

In this *kurukshetra* we have to develop into happy warriors under the captaincy of our souls in tune with the supreme spirit. How this is to be accomplished is the rest of the story in the *Gītā*. As of other things in life, here too the knowledge of the technique of living is a prime necessity. The *Gītā* enjoins that the knowledge of this technique is imparted to us by those who have actually lived in accordance with it and have discovered the laws of inner life. These laws are, to use Kant's language, categorical imperatives which ought to be obeyed. To use a Sanskrit term, they are *"śāstra"*; (*sāsanāt śāstramityāhuḥ*) and so called because they lay down the laws to be obeyed. If we do not have the basis of Śāstra, we will be left like a ship without a rudder on a stormy and turbulent sea. How real is this can be experienced by any one who has suffered the *'crises de conscience'*; the crisis of the soul that modern man frequently suffers from. Arjuna evidently went through such a crisis.

Our sages and seers, prophets and priests seem to have had a

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vision of the prime purpose of life[2] and they clung to it without wavering. This is the reason why all our literature—secular and sacred, has hitched its wagon to the star of Moksha. Western observers remark that Moksha is an obsession with us. It is too true to be discarded. In the light of this goal of life all the other avocations of life are to be ordered. The battle of *kurukshetra* has to be fought here and now and the victory has to be won.[3] 'Śāstra' as understood here was to be its guide. The 'Śāstra' was to fortify each man in performing his duty according to the best of his ability, without fear or favour or hope of reward. This was the help it was expected to render. It does not mean that the performance of duty does not bring its fruit. It does; but the doer must refrain from concerning himself with it. Gandhiji pointed out that the one who is obsessed with the result of what he does loses his nerve in action. It all means that one ought to accept the authority of the scriptures in determining what ought to be done and what ought not to be done.[4]

The reward thus would come of its own without the asking. The warrior who does his duty well, the agriculturist who skilfully does his work as cultivator and the king who rules his subjects righteously do their respective duties and reap the reward of work. Do your duty without expectation of reward is the greatest lesson that one learns from life. Without it life becomes wearisome and insipid. This is the message of the *Gītā;* and, what a message it is for our age! Life has to be lived in a spirit of detachment and dedication. Those who have lived so have reaped the highest highness is the belief to the present writer. There is nothing more interesting than to achieve the inner vision (*Ātma-darśana*) through reordering the external conditions of life by adjusting them to the internal conditions. The inner and the outer must coalesce. *Pravṛitti* and *Nivṛitti*, meditation and action, attachment to the highest and detachment of all that detracts from it is the much needed lesson. Life has acquired a meaning for this author because of this teaching. He has endeavoured to seek its verification in the life that is given to him.

A Vedic bard has declared this meaning of life and its message in the following famous stanza:

Vedāhametam puruṣham mahāntam
ādityavarnam tamasaḥ parastāt/
tameva viditvātimṛtyumeti
nanyaḥ panthā vidyate ayanāya//

2. *Paramapuruṣārtha*
3. *Ihaiva tairjitaḥ sargo yeṣām*
sāmye sthitam manaḥ
Gītā—V—19.
4. *Tasmācchāstram pramāṇam te*
kāryākāryavyavasthitau/
jñātvā śāstravidhanōktam
karma kartumihārhasi//
(Bhagavadgītā: 16—24)

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"I have reached that One Conscious Being effulgent with divine light and beyond the limits of darkness. Knowing Him alone one attains that state which is beyond the reach of Death. There is no alternative course to it."

So in this life, here and now, by making the *kurukshetra* of the body the *dharma-kshetra*, the truth of immortality could be experienced. The content of this immortality is the realisation of the supreme identity of the individual soul with the supreme soul. All else is Māyā or unreal, says Vidyaranya in his *Pañchadaśī*.[5] The philosophical implications of this truth have been expressed thus in this work. Says Vidyaranya in the *Pañchadasi:* "In the 'muñja' grass the delicate internal part can with care be extracted from its coarse external covering. Similarly, if the Ātma be differentiated from the three bodily sheaths by persons who have undergone the necessary mental training, the Ātma is seen to be a Parabrahman."[6]

What causes births and deaths and limitations and super-impositions are our desires. Remove them and the real transcendent is revealed within. The *'mithyā pratyaya'* or false knowledge must disappear. But how? Through the dawn of right knowledge or *jñāna*. How can this come?, The *Pañchadaśī* answers: "As a small insect falling into the current of a river passes from one pool to another and does not find a resting place, so the *jīva* passes from one birth to another without finding rest or peace. But if any kind-hearted man seeing the miserable plight of the insect in the rapid current places it under the shade of a tree on the bank, it escapes the ever-running current of water. Similarly, the *jīva* can escape the continuous recurring births and deaths, if any man of realization (*tattva-darśī*) shows him the path to freedom and peace."[7] Thus can the *jīva* be redeemed from the pangs of the deceitful world.

As an aid to reaching the goal of Brahman, *vichara* (proper analysis of spirit and matter) and *sama-darśana* (looking on all equally) are necessary. Those who are unable to do so cannot meditate on Brahman. And, belief in a teacher who is an adept in spiritual life is necessary to abstract his (the

5. *Pāncha daśi* I-16-17
   (a) *"Māyābimbō vaśīkṛtya tām syātsarvajña Īśvaraḥ"/*
   (b) *"Avidyā vaśagastvanyastadvaicitryādanekadhā"/*
6. *Ibid.* 1-42: *Yathā muñjadiśīkaivamātmā yuktyā samuddhṛtaḥ/*
   Śarīratritayāddhīraiḥ param Brahmaiva jāyate//

7. *Pāncha daśi* I-30-31
   Nadyām kītā ivāvartādāvartāntaramāśu te/
   vrajanto janmano janma labhante naiva nirvṛtim//
   Satkarmaparipākāt te karuṇānidhinoddhṛtāḥ/
   prāpya tīrataraucchāyām viśrāmanti yathā sukham//

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disciple's) mind from external things and concentrate on the internal. Then alone will this false knowledge vanish.[8] India's tradition in this matter is expressed in the *Gītā* when it says "that the seeker must learn Truth by discipleship, investigation and service and that the wise, the seers of truth, will instruct in matters of wisdom."[8]

Such is the purpose and meaning of life I have learnt. It is the seeking of the treasures of the inner life that has appealed to me more than the external happenings of life. The external life is empty, stale and unprofitable without the development of the internal life of man. The recitation of the *Avadhūta Gītā* has taught me that the only thing I can do in this life is to humbly watch, pray and wait for the unsolicited grace of God which like the gentle breeze bloweth where it listeth. This is the raft that enables one to cross the ocean of fear, uncertainty and despair. I know no other. (*nānyaḥ panthā ayanāya vidyate*)—God's grace alone would bring us the necessary wisdom.[9]

This faith which has nourished our Seers and Sages down the centuries has been brought home to me in my humble attempts to seek the inner harmony.

Caraṇam pavitram vitatam purāṇam
yena pūtaḥ tarati duṣkṛtāni
tena pavitreṇa śuddhena pūtāḥ
ati pāpmānam arātim tarema//

OM ŚĀNTIḤ ŚĀNTIḤ ŚĀNTIḤ

8. *Tadviddhipraṇipātena paripraśnena sevayā*
upadekṣyanti te jñānam jñāninaḥ tatvadarśinaḥ
(Gītā-IV-34)

9. *Īśvarānugrāhād-eva puṁsām*
advaita-vāsanā
mahadbhaya-paritrāṇāt viprāṇām upajāyate//

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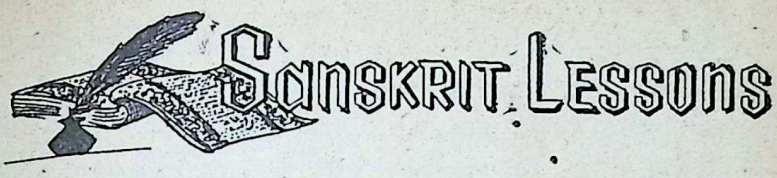

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Student:—The above verse is sublime. We feel as if we are carried away to a higher region. But what are the words in Sanskrit for 'hearing', 'seeing', 'taking', etc.?

Teacher:—Here are some of those words and their use.

Words:

नर (nara) a man	शिर: (śiraḥ) head
पुत्र (putra) a son	मुख (mukha) mouth or face
बाल (bāla) a child	नेत्र (netra) eye
हस्त (hasta) a hand	कण्ठ (kaṇṭha) neck
कर्ण (karṇa) ear	कपोल (kapola) cheek

Verbs:

गच्छति (gacchati) goes	शृणोति (śṛṇoti) hears
नृत्यति (nṛtyati) dances	स्पृशति (spṛśati) touches
नमति (namati) salutes	पृच्छति (pṛcchati) asks
गृह्णाति (gṛhṇāti) takes	

Sentences:

नरो गच्छति (naro gacchati) a man goes.
पुत्रो नमति (putro namati) a son salutes.
बालो नृत्यति (bālo nṛtyati) a boy dances.
हस्तेन गृह्णाति (hastena gṛhṇāti) takes by the hand.
कपोलं स्पृशति (kapolam spṛśati) touches the cheek.
कर्णाभ्याम् शृणोति (karṇābhyām śṛṇoti) hears with his ears.

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Student:—We often read such words as 'atha', 'atas' in sentences. To what class of words do they belong?

Teacher:—They come under the class of words known as 'indeclinables' or Avyayas. These words are the same in all genders and cases. These words are many in number and are often used in Sanskrit language. It is very important to know their meaning and usage. A list of these words will be given towards the end of this series.

LESSON X

In India, a man born of a high caste had to get up early in the morning, take his bath, and then offer his prayers to gods. It is only after this that he could eat his food. This is, even to day, observed in many orthodox families. The head of the family has to keep up the traditions of his ancestors. This is followed religiously in India. One of the prayers that a Brahmin has to utter is the *Gāyatrī* which begins with "OM bhūrbhuvaḥ, svaḥ, tatsaviturvareṇyaṁ, bhargo devasya dhimahi, dhiyo yo naḥ pracodayāt". It means, "let us meditate on the adorable glory of the All-holy Creator of the universe, who illumines our minds with knowledge".

The following is another such prayer:—

तमीश्वराणां	परमं	महेश्वरम्	
tamīśvarāṇāṁ	paramaṁ	maheśvaraṁ	
that of lords	great	great lord	
तं	देवतानां	परमं च	दैवतम्
taṁ	devatānāṁ	paramaṁ ca	daivataṁ
him	of deities	greatest and	deity
पतिं	पतीनां	परमं	परस्तात्
patiṁ	patīnaṁ	paramaṁ	parastat
master	of masters	great	above all
विदाम	देवं	भुवनेशमीड्यम्	
vidāma	devaṁ	bhuvaneśa midyaṁ	
may we know	the effulgent	lord of the universe, worthy of worship.	

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"May we know that supreme effulgent Lord of the universe, who is worthy of worship, who is the God of all gods, the deity of all deities, and master of all masters".

Teacher:—The above is the beginning of a long prayer. Recently a tune, too, has been given to it and is sung as a song.

Besides these, there are some aphorisms declared for the right conduct of life. It is necessary for every student to learn these.

Student:—What are they? We are eager to learn them.

Teacher:—The great sages have declared the following for the guidance of every one. They are as follows:—

सत्यं	ब्रूयात्	प्रियं	ब्रूयात्
satyaṁ	brūyāt	priyaṁ	brūyāt
truth	speak	pleasant	speak

न	ब्रूयात्	सत्यमप्रियम्
na	brūyāt	satyamapriyaṁ
not	speak	truth unpleasant

=Speak the truth, speak the pleasant speak not an unpleasant truth.

धर्मं	चर,	धर्मात्	परं	नास्ति
dharmaṁ	cara	dharmāt	paraṁ	nasti
righteousness	act	than righteousness	greater	is not

=Act righteously, there is nothing higher than righteousness.

Student:—These maxims are very inspiring. We shall not only learn them, but try to practise them in life. We have something to ask about some words, specially where 'na' changes into 'ṇa', without any obvious reason, as in the word 'gurūṇaṁ'.

Teacher:—This change of 'na' into 'ṇa' is subject to definite rules. It is called 'ṇatvavidhānaṁ.' These are the general rules.

[To be continued]

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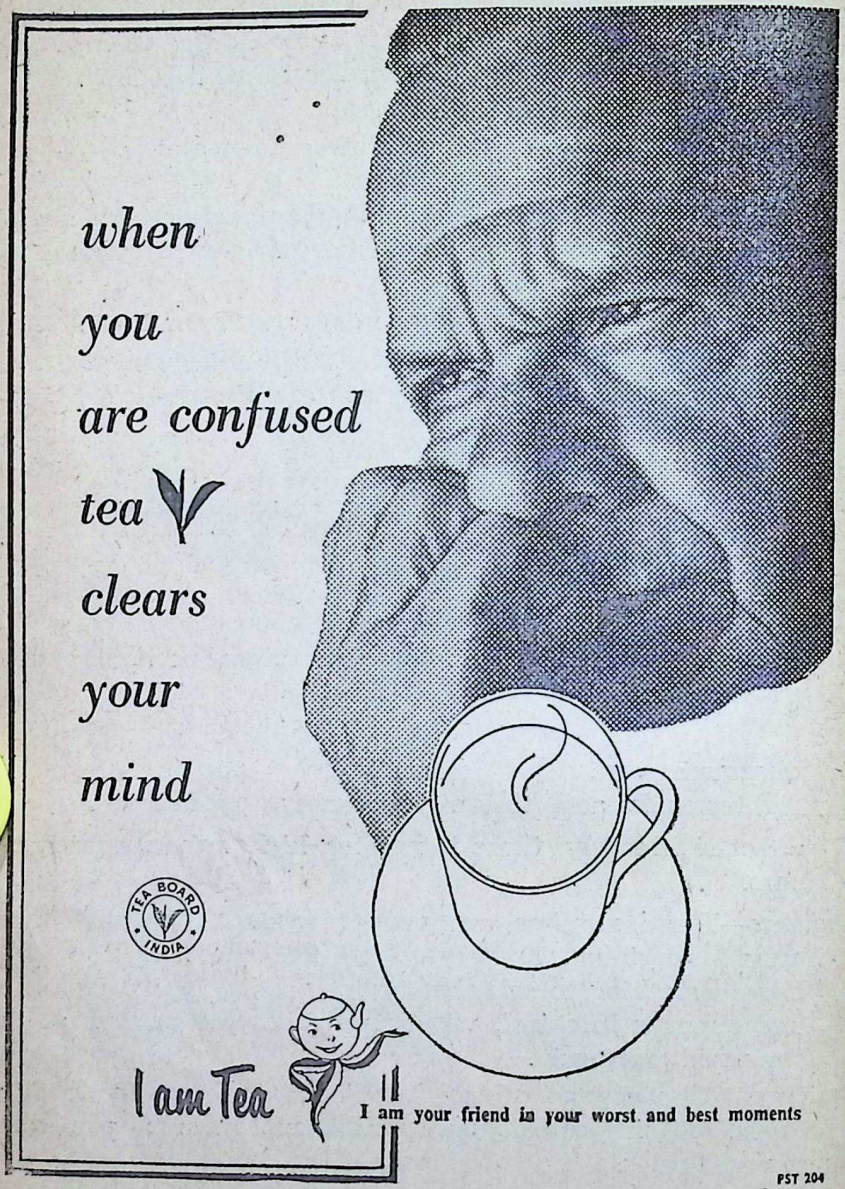

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Our poets were never satisfied with looking at the birds as most of us do. They tried to read the inner meanings and messages of the running brooks and birds on their wings.

BIRDS in SANSKRIT LITERATURE

• Prof. U. Venkatakrishna Rao •

THE famous lyricist Jagannatha Panditharaja, the Poet-Laureate of the Moghul Emperor Shah Jehan, presents us with the typical attitude to birds in a characteristic *sloka*. He remarks, "There are

many birds with variegated colours, delighting men in various ways; but I am always attracted particularly to the Chataka bird, since the moment I see it up in the air, it reminds me of the cloud whom the bird ever prays for water; the cloud in its turn, puts into my mind, the cloud-coloured Lord Krishna".

Suparna or the eagle, the king of the birds, receives the worship of the Vedic bards being identified with the Sun or sometimes Vishnu. In a famous Rigvedic hymn of the first *mandala*, the human soul and its

divine companion are compared to these two birds resting on the same tree of life, one eating the fruits of sin and wasting away while the other glows in its brilliance without eating any of these fruits. (These wings of the human soul are *avidya* and *karma* while the divine wings are *jnana* and *shakti*). No won-

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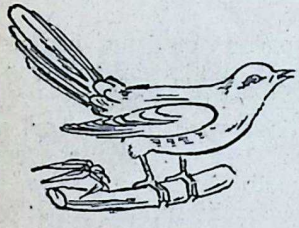
der that such a divine bird later becomes Vishnu's vehicle, carrying him across the sky with lightning speed.

The sight of a bird shot by a cruel hunter it was that inspired the sage Valmiki to write his "sweetest song telling of saddest thought" and he was himself compared by his devotees to a lovely cuckoo 'warbling on the poetry branch of the tree of literature'.

The bard of the *Bhagavata Purana* was himself named Vaisampayana assumed the form of *tittiri* birds and swallowed this vomited matter; thereafter it became famous as the *Taittiriya Samhita.*

The white swan is another bird catching the eye of the Sanskrit poet; it is fabled as possessing the peculiar quality of separating milk from water. It lives either in the limpid waters of the Manasa lake upon the Himalayas or in the transparent waters of the Ganga. This bird is an emblem of purity and similarly the Chakravaka



Shuka or parrot and such parrots or *mainas,* if properly trained could recite Vedic hymns and *sama* songs in perfect tune and unison in Ancient India. One of the parrots narrates a lovely story that it was nurtured in an *ashrama* or hermitage and so became a spiritualist while its own brother, brought up in a butcher's hut bloomed into a non-vegetarian and spoke only of flesh!

The sage Yajnavalkya, Vaisampayana's disciple and nephew, we are told, quarrelled with his preceptor and had to regurgitate the entire *Yajurveda* he had mastered. The pupils of

bird, which is always fabled to be found in the company of its female, is the Indian poet's example for constancy in love. The bird unfortunately is the victim of a curse by which it labours under a wrong impression throughout the night, that its mate has departed for ever; it consequently goes on crying throughout the night, "I must commit suicide" only to find in the morning that a tiny leaf separated them.

The Chakora bird is another example of constant faith and devotion, drinking only the moon's rays. The Chataka bird lives on nothing but the rain-

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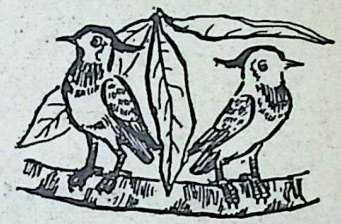
water as it directly falls from the sky. Obviously, most of these birds were created by the poet's imaginative brain.

Many sweet-singing birds were also reared in aviaries or private zoos in the Ashokavana of Ravana according to the *Sundarakanda* of Valmiki and Vatsyayana's *Kamasutras*. Kalidasa in his *Meghaduta* refers to a Sharika bird and a peacock as having been reared up by the Yaksha-stri in her house in Alaka. Kautilya refers to the

way in which some birds detect poison by its very smell and so many kings reared such birds in their aviaries! Parrots, Sharikas and Bhringaraja birds, we are informed, shriek when they perceive the smell of snakes. Vatsyayana refers to aviaries being found in the houses of rich Nagarakas or citizens.

Shudraka tells us that in Vasantasena's house there was an aviary provided with beautifully constructed cages for the Shuka or parrot, the *maina,* the Lavaka, the cuckoo, the partridge, the pigeon and peacock, while swimming pools were also provided for the swans and cranes. Bana also refers to such birds as being the domestic favourites in his apartments attached to patron queens' Emperor's mother's palace.

The sages as described in our sacred books had to learn from the open book of nature. They possessed nothing in our sense of the term and shared all the fruits and grains they cultivated in the trees and the fields with the animals and birds around them. They were particularly advised to have these as their



favourites so that they could easily apprentice themselves on to Universal Love. The story of Jada Bharata's love of the deer in the *Bhagavata Purana* is a typical example.

Our ancestors tried to delve into the language of these birds (Vatsyayana listing it into one of the 64 arts) and even evolved out an art of prognosticating the future with the help of their peculiar cries. Kaikeyi's father knew such bird-language according to *Ramayana;* and also the language of ants.

Some of the kings loved to exhibit their favourite birds on their coins also. The *Mahabharata,* Karnaparva, 35th chap-

(Continued on page 50)

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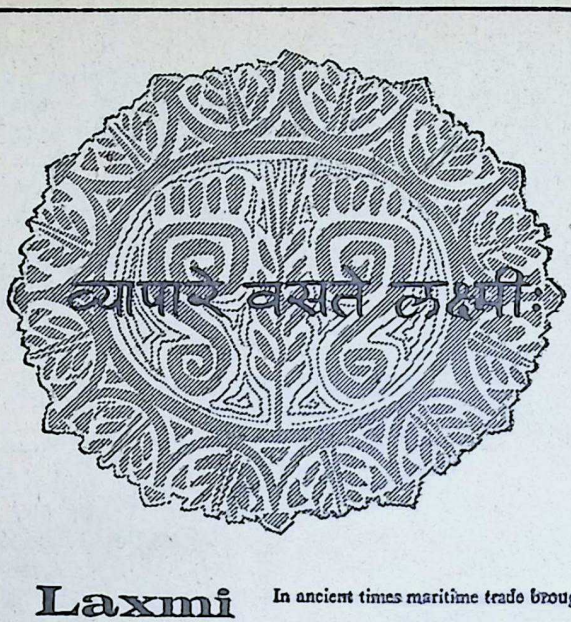

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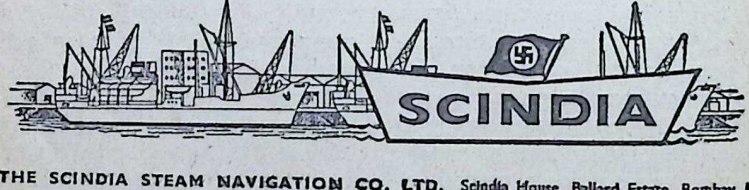

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Immortal India—105

J. H. DAVE

BRAHMAPUTRA

APART from several rivers of India which are known as Mahanadis or great rivers and which are addressed in the feminine, there are seven rivers which are called Mahanadas and addressed in masculine; these are Sona, Sindhu, Hiranya, Koka, Lauhitya, Gharghara, and Satadru. Out of the seven, Lauhitya or Sri Lauhitya is used in ancient Indian literature as a synonym for Brahmaputra. It passes through the heart of Assam like a big artery and in the Assamese language, it is known as Lohit or Luit.

River Brahmaputra rises from a place near the Manasarovar lake in the Western part of Tibet. It runs for about 800 miles in the territory of Tibet in the eastern direction and there it is called Tsangpo; while entering into the territories of India it takes a southward turn. It is joined by two other tributaries called Dibang and Luhit and the joint river is known as Brahmaputra. The eastern portion of river Brahmaputra is also called by the name of Lauhitya. River Brahmaputra enters Assam by its north eastern part through the Mishmi hills. This river is estimated to be about 1,800 miles long and has a drainage area of about 3,61,200 square miles, and from the points of view of size, utility and sacredness, it is not only one of the biggest rivers of India but of the world. The source of this river is near that of Indus and Sutlej, to the east of the Manasrovar lake in 30° 30′ North and 82° East. This river flows through the valley of Assam which is about 500 miles long and 50 miles wide.

At Goalundo, it takes a southwest turn and joins Padma which is the easternmost and the main stream of river Ganga and the confluence takes place at 23° 51′ North and 89° 46′ East. This combined stream of Padma and Brahmaputra ultimately joins river Meghana, in East Pakistan, which is one of the most important estuaries of Ganga. According to Kalikapurana, which is considered to be a work of the 10th century A.D., river Brahmaputra flowed from Brahmakunda into the Lohitasarovar which was situated in the Kailasa valley. In Chapter 85 (Venkateswar Press Edition) of Kalikapurana is narrated the following legend:

There was a sage named Santanu in Harivarsha, Mahavarsha. He had a wife by name

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Amogha. Lord Brahma created a son in her for the benefit of humanity. Sage Santanu placed this son in the midst of four mountains namely Kailasa, Gandhamadana, Jarudhi, and Sambaka. This son of Brahma assumed the form of a big mass of water and occupied an area of five yojanas. Gods and heavenly damsels used to have their bath in its pure waters. Once Parasurama came here. He had killed his mother with his axe as ordered by his father Jamadagni. The father was pleased with this implicit obedience and gave him several boons. One of them was the revival of his mother and another was the removal of the sin of killing the mother. However, Jamadagni added "My dear son, this sin of killing one's own mother will not disappear merely by obtaining a boon from me. You must therefore go to Brahmakunda and have your bath there". This suggests that without a proper Prayaschitta and penance such high sins cannot be got rid off. Parasurama as directed by his father came to the Brahmakunda. With his axe Parasurama made way for the son of Brahma (Brahmaputra) from this Brahmakunda; from here the stream came to the lake of Lohita in the valley of Kailasa. Then Parasurama carried this Brahmaputra in the eastern direction digging the way for its stream with his axe. He thus brought it to the land of Kamarupa i.e. Assam, and in this way this Brahmaputra flooded the whole region of Kamarupapitha. The name of Lauhitya was given to this river by Brahma himself according to Kalikapurana. Lauhitya is also taken to be a God by this Purana.

The history and the culture of Assam are very intimately connected with river Brahmaputra. In Mahabharata it is stated that this royal *Tirtha* of Brahmaputra was established by the grace of Parasurama. Yoginitantra says that by a mere bath in this Lauhitya all sins disappear. It is *Tirtharaja* where all the other *Tirthas* have chosen to abide. Lord Narayana stays there. A bath, a gift, a sacrifice, *japa* or puja, whatever is performed here yields inexhaustible merit. The Brahmaputra valley consists of a wide alluvial plain; it is about 500 miles long and 50 miles broad. Kalikapurana (10th century A.D.) and Yoginitantra (16th Century A.D.) give a detailed description of the various religious places of ancient and medieval Assam. River Brahmaputra and Ganga were the main routes connecting Kamarupa i.e. Assam with Bengal, Bihar and Orissa. Hiuen Tsang went from Magadha to Champa, Kajangala and Pundravardhana and then reached Kamarupa or Assam. Rivers Ganga, Yamuna and Saraswati meet at Prayaga, while river Brahmaputra joins

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this combined stream first at Goalundo (meeting river Padma) and then near Chandpur (meeting river Meghana). As Brahmaputra meets the united stream of Ganga, Yamuna and Saraswati its sacredness as a *Tirtha* is very high. Many of the important tirthas of Assam as mentioned in Kalikapurana and Yoginitantra are situated on the banks of river Brahmaputra. The famous temple of Kamakhyadevi is situated on the Neelachala hill on the Brahmaputra river; it is about two miles away from the city of Gauhati. It is one of the most important saktipithas in India. The organ of generation i.e. Yoni of Sati fell here when Siva was carrying her dead body from place to place and when that dead body was cut into fifty-one parts to pacify Siva. Apunarbhava is mentioned as one of the ancient *tirthas,* by Yoginitantra. It states that Lord Janardana Hayagriva stayed here. It is said that even if one enjoyed all the prohibited things here one would have no *punarbhava* or re-birth at this place. This place was originally situated on the bank of Brahmaputra, near the town of Hajo in the Kamarupa district. In later years river Brahmaputra had moved away a little from this place. The tirtha of Apunarbhava has been described in the Yoginitantra.

Bhasmakuta or Bhasmachala is a hill in the midst of Brahmaputra opposite Gauhati. It is stated that Siva sprinkled ashes here before imparting knowledge to Parvati at this place. The place is therefore known as Bhasmachala. It is also called by that name because Kamadeva was turned into ashes at this place by the fire of the third eye of Siva. On this Bhasmachala is situated the Urvasikunda. It is stated that the heavenly damsel Urvasi brought nectar or amrita from heaven for Goddess Kamakhya and Yoginitantra adds that whoever takes a bath in this Urvasikunda on the 12th of the bright half of Magha acquires the merit of performing an Asvamedha sacrifice. On the north east of this Bhasmakuta is situated the temple of Manikarneswara. About five miles from Gauhati is a place called the Pandunath Hill and according to Kalikapurna demons Madhu and Kaitabha were killed on this mountain. Asvakranta is situated on the northern bank of river Brahmaputra opposite Gauhati. It is said that when Krishna came to Pragjyotisha or Assam he rested on this hill with his horse. It is considered as one of the greatest *Tirthas,* by Yoginitantra. This is a tirtha sacred to Lord Janardana. To the south of Asvakranta is mentioned the lake of Asvitirtha, and this *Tirtha* is associated with the Kalki incarnation of Lord Vishnu.

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River Brahmaputra is a mighty river. It flows through the valley of Assam with a great force and with a vast expense of water. Many branches issue from this river once again to join it after a few miles. Alluvion and diluvion have been caused here on a vast scale on account of the forceful flow of this river.

Not infrequently this mighty river has flooded many parts of Assam and caused large damage to men and property. It has also changed its course from time to time. Many islands are formed in the river and usually they are the deposits of sand swept off by the force of this great river. The waters are not used for irrigation purposes on a wide scale. The soil receives its strength from the rich deposits of the river as also from the heavy rainfall. Areas benefited by the waters of Brahmaputra, particularly in Assam and East Bengal, are highly fertile. For about 800 miles right upto Dibrugarh the river is navigable. This is the life-giving river of Assam.

BIRDS IN SANSKRIT LITERATURE—*Contd.*

ter narrates a lovely story about the rivalry of the bragging crow with the swans who

could cross the seas even. The bragging crow had to be rescued by the swan after it was almost drowned in the sea. The context compares Karna resorting to mean fellows to the crow and Arjuna on the side of Krishna is as a matter of contrast resembling the noble swan. The *Bhagavata Purana* also refers to a *Vayasateertha* or a haunt of crows shunned by devotees and

a *Hamsateertha* abounding in saintly devotees.

Our poets were never satisfied with looking at the birds themselves, but tried to read the inner message of the 'running brook' and the birds on their wings.

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QUESTION BOX

ANSWERS by K. M. Munshi

466

Sri G. Venkatasubba Raju, Gadikota P.O., Andhra.

Q: *What is the meaning of 'Samvat Year'?*

A: 'Samvat Year' is the year of the Vikrama Era which is 56 years ahead of the Christian Era. Traditionally the era marks the victory of Vikramaditya over the foreigners. Some scholars are of the view that originally it was the Malav Era, which about the 4th or 5th century came to be associated with Vikramaditya, possibly Chandra Gupta II who bore that title.

467

Sri A. K. S. Bhat, Sidapur P.O., Coorg (S. India).

Q: *Whenever I start praying I sense a sort of tickling in between eyebrows. Why?*

A: It is only a nervous twitch. You must get rid of it. When you pray, your mind must be calm and body steady and easy. You must drop all anxiety, hurry, worry, impatience if you want to contact God through prayer.

468

Sri V. Anandathirthachar, Patelnagar, Bellary.

Q: *What is exactly meant by 'Moksha'?*

A: God-consciousness so highly developed that you become one with God in this life or the next.

469

Sri S. Dattatri, Mangalore.

Q: *Don't you think that the present-day education for women makes them forget their real duty in life?*

A: I don't think so. In spite of some exceptions, by and large, educated women perform their duties as wives and mothers splendidly, undeflected by the standards set by some sections of the West.

470

Sri A. J. Bhaskara Rao, Guntakal.

Q: *Can Bharatiya Vidya Bhavan render any monetary help to Sanskrit institutions if started elsewhere?*

A: Bharatiya Vidya Bhavan subsists on popular support and spends whatever it can on Sanskrit studies and aid-

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ing the Vishva Parishad. Each locality must support its own Sanskrit activities aided by Government, that is, the ordinary taxpayer.

471

Sri G. S. Agarwal, Simla-4.

Q: What is the difference between 'Prema,' 'Sneha' and 'Moha'?

A: (i) 'Moha' is fascination or infatuation. It is a blind, thoughtless, temporary attraction which discards all sense of proportion and responsibility. What young college boy would call 'love' is of this variety.

(ii) 'Sneha' is affection, steady attachment which is considerate and solicitous of the welfare of another. Sister's love for the brother is the best example.

(iii) 'Prema' is love; it is the surrender of one's all to another, making for a unity —more or less perfect—with another person. It makes you, to use the words of the *Grihya Sutra*, bone of the bone and breath of the breath with another.

(iv) what is called 'love' in the West in these days is the travesty of real love. It is a crossbreed between infatuation and farmyard mating.

472

Sri Ramadugu Sarangapani, Khammammeth P.O. (Andhra Pradesh).

Q: What is the meaning of 'Rishi'?

A: Rishi means a person of either sex who has dedicated himself or herself to Vidya and *tapas*, learning and austerity, lives according to the moral law of Truth, Non-violence, Non-waste, Non-stealing and Non-possession and has developed God-consciousness.

473

Sri P. Someswara Rao, Anakapalli (A.P.).

Q: Do you think that the Great Epics are historically true?

A: They have a core of history. Particularly, the Mahabharata is most valuable in reconstructing the history of India of the pre-Magadhan period.

474

Sri K. Sadashiva Reddy, Gundalacheruvu, Nulavedu Post (Andhra).

Q: Is there any external force which controls our destiny?

A: I think the planets have a great controlling factor on one's life. The other external controlling forces are heredity, social environments, parental influence, education and experience. And the greatest factor of them all is God, whose Grace alone decides destiny, if one has the humility to seek His aid.

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STORIES & DIALOGUES from UPANISHADS

by R. R. Diwakar

RAIKWA

the cart-driver

[from Chandogya Upanishad]

IN ancient times there was a king called Janusruti. He was ruling over a kingdom called Mahavrisha. He was known to be a good king, just and merciful to his subjects. He was particularly famous for his charities. He maintained numerous free feeding houses. He built many rest-houses along the royal road. His generosity was on the lips of all.

He often felt proud that he was able to achieve so much in his life-time. He thought that that was the best way to accumulate religious merit and to get peace of mind. He believed that he was the greatest patron and that there was none else like him. He used to measure his merit by the amount of charity he had distributed.

One evening after the day's work, he was resting on the terrace of his palace. As he lay there under the sky, right above him two white swans were speeding fast to their roost. As they were chattering and gossiping, the king overheard them.

The male bird said to its mate, "You blind bat! Do you not perceive the bright band of light that proceeds from the King Janusruti? Beware lest you cross the flaming light of his fame and get yourself burnt. You must know that today there is none so famous as he for abundant charities."

The female bird laughed. "Why do you thus threaten me, dear? We are wanderers of the skies. We know more of the world than others. After all, is this king's merit more than that of Raikwa, the cartman? The king is but mad after name and fame. It is these that drive him to action. With all his charities he is ever restless. He hankers after praise. Raikwa, sitting where he is, attracts to himself as it were, the merit of all around as a lake draws into itself the waters of the slopes. At peace with himself, he does what he ought to and what he can and thinks not of the morrow."

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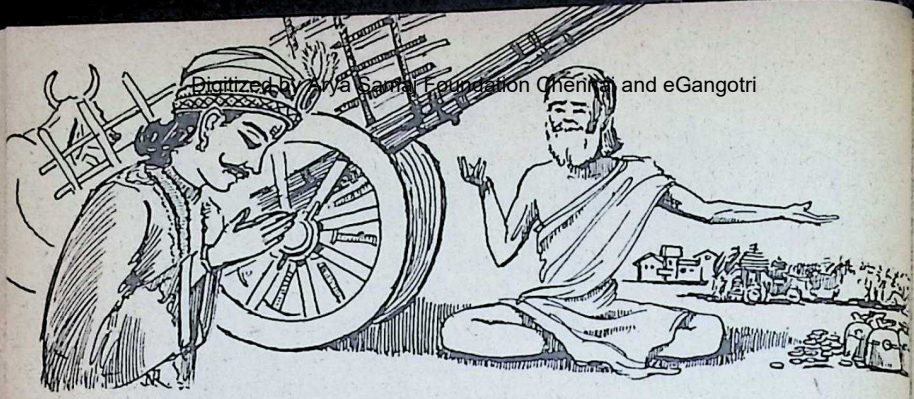

Thus saying, the birds flit past and the shadows of the night closed on the sleepy earth. But the king who had listened to the conversation became very restless. Raikwa began to haunt him. "I must find out this man little known to fame but one who is at peace with himself and with the world," he said with determination. As he slept, he thought of some speedy way of finding Raikwa.

At dawn, the bards began to sing the usual songs of praise to rouse the king from his sleep. But that morning the king did not feel very happy over the customary eulogies. He became conscious that there were people greater than himself and that they deserved more than himself. The bards sang, "Rise ye, great king, the most generous and powerful one, giver of charities with a hundred hands, and patron of the seven worlds, rise, for now it is morning. Suppliants from the corners of the world await thy abundant gifts."

But he stopped them from repeating the words. He admonished the singers, saying, "Waste not those epithets on me. There is one greater than myself, perhaps a hundredfold greater. Go ye to the limits of my kingdom and find him out. I shall not feel happy till I have met that great soul." And the king described Raikwa to them.

The king's servants, not a little surprised at this command, set out to seek Raikwa, the strange cartman, described by the king as a great soul. Some of his servants returned after a few days unable to find Raikwa. But the king was not satisfied and he asked them to seek him in a place where the knowers of Brahman, the possessors of spiritual knowledge, usually dwell. When the servants saw that the king would never be at ease till he had met the philosopher, they again went in search of him. They began to scour the villages of the kingdom of Mahavrisha. In one of the remote villages, a simple man, ostensibly a cart-driver, was shown to them. He was Raikwa.

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With calmness writ large on his face and with infinite kindness in his eyes, there sat Raikwa under his cart near his small cottage. The royal servants wondered for a time. "What a fool is our king! He takes this bit of a man to be greater than himself! Certainly the king seems to have lost his head." Thus they muttered to themselves. But they were helpless. They went back straight to the king and reported the matter. However ignorant his servants, the king knew the real worth of the man who sat under the cart.

As is the wont while going to see a great saint or a great soul, the king took numerous gifts with him. His generosity was all the more lavish on this occasion. He took along with him six hundred well-fed milch cattle with calves, gold coins, chariots with horses, and other lovely presents.

When the royal party arrived, Raikwa was at first surprised. But he divined the cause of the king's visit, and saw that the king had come to him in search of spiritual truth and inner peace.

The king made obeisance and stood with folded hands in a reverent mood. He requested Raikwa to accept his humble gifts and direct him as regards the god that he should worship in order to attain real happiness. The cartman-philosopher, however, was not much enamoured of the rich gifts. He did not readily welcome them. A little rebukingly he said to the king, "O royal friend, why do you waste these precious things on me? All these and a hundred kingdoms cannot buy spiritual knowledge. It is not something that can be bartered and bought in a market. These trinkets that you have brought are worth nothing to me."

The king felt a little hurt at this remark. But his respect for Raikwa increased a hundredfold, when he saw his nonchalant attitude towards all material possessions. Disappointed and helpless for the time being, the king returned to his capital. But he had already come under the spell of Raikwa. The more he stayed away from him the more he felt bereaved.

He used to hear numerous stories as to how, many a person with a sore heart went to Raikwa and came back consoled and calmed. The king decided to make one more attempt to draw out the philosopher. Once again he went in a humble and suppliant mood to the saint of the cart. He approached him and begged of him knowledge as a favour.

Raikwa saw that the king was now ripe for a spiritual lesson and, therefore, welcomed him with warmth. The king then led Raikwa to his *shamiana* and treated him with the utmost respect. They had a long and

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intimate talk about matters of the mind and things of the spirit.

Raikwa said, "Various are the gods that people worship as the highest deity. The sweeping wind, the flaming fire, the breathing vital force are worshipped as god by many. But the spirit, itself uncreated, creates all and supports them. The spirit eats not anything, that is, it does not stand in need of anything, and is self-supporting and self-satisfied. All belongs to the spirit. All are but instruments carrying out its will.

"O king! Have neither pride nor vanity for the charities that you dispense. Go thou, great king, to thy palace. Give but not with pride. Give generously but not with egotism. Give freely but not with an eye to fame. Give but not as something that is yours, but as something given you by the spirit for giving to others.

"He who sees this truth becomes a seer and to him nothing is wanting and he becomes the enjoyer of things."

The king was extremely satisfied with these words of wisdom and experience that came from Raikwa.

While departing he gave a thousand milch cattle, numerous gold coins and chariots, and his own daughter in marriage to Raikwa. All these he did not reject this time.

Thenceforth, the village came to be known as Raikwaparna, after the philosopher of the cart.

[To be continued]

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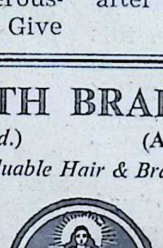

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B. J. Competition—4

GREAT MOMENTS in INDIAN HISTORY

◎

had not BABUR waxed eloquent . . .

Shridhar Mudaliar

◎

THE most tempestuous chapters of Indian history are replete with the valorous military coups and chivalrous feats of Rajput kings. Fervent patriotism, unflinching loyalty to the king, unshrinking faith in the religion and sacrifice and reckless gallantry; all these and other cardinal virtues were so inseparably intermingled and blended in the Rajput blood, that the corollary impetus always pushed them in the vanguard to flash and tilt their swords against heavy odds like the Moghuls and Afghans. And, therefore, these redoubtable Rajputs, fired with patriotism, were dangerous contretemps to the Moghuls whose power was in the ascendancy in North India from the time of Babur.

There were a few perfidious renegades too like Shaktising and Rana Mansing who bedaubed the fair name of Rajputs. Yet the glorious Rajasthan was embellished with a string of pearls like Rana Pratap, Rana Sang, Bappa Raval, Rana Kumbh, Rajsingh, the beauteous Padmini, Krishnakumari; all these and others.

One of the most effulgent of these pearls was Rana Sang whose inspiring name, fame and heroic deeds, although he shuffled off his mortal coil some four hundred years ago, scintillate all the more gloriously across the dead centuries.

B.J. Competition Prize Winner

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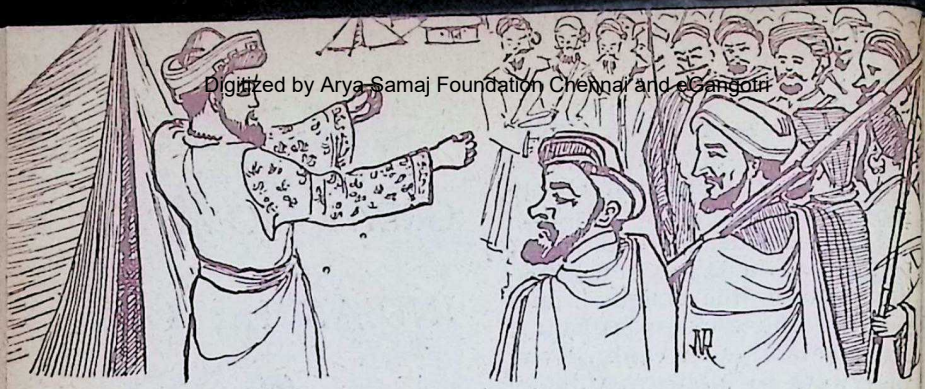

Even when Babur wrested the throne of Delhi from Sultan Ibrahim, he was not yet firmly seated on it. After trampling under foot the soldiers of the defeated and slain Sultan Ibrahim, Babur should have firmly planted his feet in the soil of India; but his feet were still doddering. What must have been the reason? It was because of Rana Sangramsing of Mewar, popularly known as Sang, was still breathing lively!

The noble blood of Sisodia copiously flowed in the veins of the Rana. A gem among the Rajput princes, he was radiant with valour, vigour, virtues and intellect. Doughty in every whit, his military exploits are eternally emblazoned in the memory of Rajputana. Even to this day any bard of Rajasthan is full of the heroic deeds of Rana Sang which are so abundant in the Rajput saga.

The Rana was always bedecked, not with flaunting ornaments but with a blind eye which he lost in some battle, a hand totally crippled, and a leg completely maimed, and eighty dressed-up wounds; all these were the rewards of some battles. This clear evidence of his valiance won encomiums even from his worst enemies. And Babur too, with a heart of oak, who was a great general of the first order, an adept in military stratagem, a warrior almost intrepid, found in Rana Sang a foe worthy of his steel.

The Rana had sent his ambassador to Kabul when Babur was there to negotiate with him. According to the *Memoirs* written by Babur, it was settled between them that while the Padshah attacked Sultan Ibrahim from the Delhi side, Rana Sang was to break in upon the formation of Sultan Ibrahim's army from the side of Agra. The operations began. Both indicted each other of bad faith; and Rana claimed Kalpi, Dholpur and Biyana which were formerly possessed by Babur's officers. This whipped Babur's anger into fury. But the Rana, caring a fig for Babur, began triumphantly marching towards Biyana with his battle-drums beating hard. While he was on

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his way to Biyana he found a trustworthy ally in Hasan Khan Mewati. This alliance of Hasan Khan with the most implacable foe, Rana Sang, greatly agitated Babur. However, Babur rolled up his sleeves to take up the gauntlet flung at him by the Rana.

On the 11th of February, 1527, Babur marched out of Agra and pitched his army tents at Sikri, a village near Fatehpur. A detachment of Babur's army fiercely invaded against the Rajputs. But the Rajputs were at their guard. In spite of the sudden attack, the first line of the Rajput army bravely stuck to their guns and scotched the attack by slashing the Moghuls with their 'steels'. This very first fiasco terrorised the Moghuls to their marrows. But Babur was no mean warrior to lose heart at the very first failure. He encouraged his army and sent a still bigger detachment to attack the Rana's vanguard. This attack was also thwarted by the Rajputs. All the soldiers of the attacking Moghul squad were killed. This abortive bid was enough to sweep the Moghuls off their feet.

Now terror stalked the battleground. Darkness swooped down upon the minds of the Moghuls. They crouched so much in fear that the utterance of the Rana's name left them utterly dismayed. Swords were now taboo to them. Their very touch affrighted them. To boot their bugaboo of Rajput army, an ominous astrologer arrived in the Moghul army from Kabul. Babur has described this soothsayer as a 'rascally fellow.' This astrologer presaged evil about the Moghuls which further impaired the Moghul's discipline. In such a crescendo of dismay and dejection, gloom descended even on Babur. But he never lost hopes.

One day, when there was a lull in the battle-field, he was engrossed in a brown study and analysing the reasons of his failure, he arrived at the conclusion that the root cause of all was nothing but the licentious revelry in which his army so frequently indulged. Immediately he himself renounced wine and proscribed its use in his army. To carouse wine, he now considered as a vicious dereliction of religious duty. Then one day he ordered all his soldiers to assemble before his tent. When all had gathered, he earnestly appealed to them not to recoil in fear of the enemy. While exhorting, he waxed eloquent. That proved to be a great moment which turned the very tenor of Indian history.

Babur stood before his army, his whole frame trembling and swaying in rage, his mouth foaming indignantly; his uncouth face was suffused with choler, and every nerve of his forehead swelled so much that they looked like bursting the

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next moment, and his blood-shot eyes darted wrath towards his soldiers and officiers; he thundered gesturing, "Brothers! Never forget that as human beings we are sure to die one day. No one can escape that law. And if we are to die one day, should we breathe our last only to swell the ranks of dastards? Let us die making a final splash for our religion. The *Koran* says that if we die for Islam, we will be admitted into the heaven. My dear brothers, why not go to heaven? Let us anchor our faith firmly in the almighty Allah and resolve to fight with the foe harnessing all our might and main. Instead of showing our heels we will kiss the dust as martyrs. Die we may! But we will die fighting and struggling to the last drop of our blood rather than live as living emblems of the dead. Retreat we shall never! Allah was propitious to us hitherto and perhaps will be hereafter. Take a solemn vow in the glorious name of Allah to die for our religion! Stir up yourselves to brave the enemy as you always did before! Then victory is yours!"

As soon as Babur finished his peroration, a significant silence enveloped the arena. Every one from the rank and file of his army stood chagrined. The words of Babur which emanated from the depths of his heart succeeded in transfusing courage into his men. Babur's eloquence converted the fear of his army into the elixir of bravery. These words of his pulsated in the dead nerves of the drooping souls of Moghuls; their dead bones were now instilled with life; and their clotted blood once again set simmering. The Moghuls braced themselves up, plucked up courage, rallied their dashed spirits and with ecstatic whoops departed that night to their tents, eagerly awaiting the next morning to dawn.

The next day was the ominous Saturday, the 16th March, 1527. At Khanwah, a village ten miles from Sikri, the rival armies came face to face. In the morning at 9 or 9-30 they pounced upon each other with vengeance. Two avalanches confronted and collided! Infuriated, both the armies ran amuk and the battle-ground was drenched in the pool of blood and strewn with innumerable human corpses. Till the afternoon, the Rajputs were dauntlessly hacking the enemy hordes. They succeeded for a time in repelling the Moghuls. But the latter were not dashed a jot, shouting 'Allah ho Akbar!' Rajputs replied in the same pitch, 'Jai Eklinji Ki!' Fortune fluctuated tantalisingly. But as the evening drew near, Babur used his old tactics of Panipat, and all of a sudden Rajputs were caught in bewilderment and confusion. A disconcerting rumour went round that a

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Rajput chieftain with his troop had betrayed the Rana's faith and had allied with the Moghuls. Rajput annals confirm this but historians differ. This rumour played great havoc in the Rajput army which soon became panic-stricken. The valiant Rana was seriously injured and was moved away to security by his loyal chieftains. So no one was there to urge the Rajputs to fight back bravely. Finally, before the darkness set, the leaderless Rajput army was defeated and fled. Babur triumphed.

Afterwards the great Rana was poisoned by a mean fellow as is always the fate of great men. Babur now planted his feet firmly on the Indian soil. No one was now powerful enough to hinder his path. He assumed the title of 'Ghazi' or a 'Champion of faith.'

Professor Rushbrook Williams had described the importance of this decisive battle of Khanwah in his book *An Empire Builder of the Sixteenth Century* (pp. 136-137), in following words, "In the first place, the menace of Rajput supremacy which had loomed large before the eyes of the Mohammadan in India for the last few years, was removed once for all. The powerful confederacy which depended so eagerly for its unity upon the strength and reputation of Mewar, was shattered by a single great defeat, and ceased henceforth to be a dominant factor in the politics of Hindustan. Secondly, the Moghul Empire of India was soon firmly established. Babur has definitely seated himself upon the throne of Sultan Ibrahim, and the sign and seal of his achievement had been the annihilation of Sultan Ibrahim's most formidable antagonists. Hitherto, the occupation of Hindustan might have been looked upon as a mere episode in Babur's career of adventure; but from henceforth it becomes the key-note of his activities for the remainder of his faith."

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The Romance of POTATOES

Sahib Singh Ahuja

THE origin of potatoes is still shrouded in mystery. It is said that the plant was first discovered growing on the Andes Range in South America in the year 1538.

Someone carried the first potato to Europe in 1580's; from Spain it went to Italy and by 1588 it reached Vienna. It is wrong to say that either Sir Walter Raleigh or Sir Francis Drake brought it to Ireland from Virginia as it has been proved that potatoes did not grow in Virginia in their time.

Like all new foods the potato was also to overcome the prejudices of the people. Marie Antoinette, the Queen of France, wore its blossoms in her hair. Scotch divines thundered against it, because it was not mentioned in the Bible and as such it was the Forbidden Fruit, so they said, that caused Adam's Fall.

Frederick the Great planted potatoes in the Instgarten and his grandson threatened to cut off the noses of all who would not plant them. A public dinner was given at Paris by a French noble wherein the whole menu consisted of potatoes cooked in various ways.

Through all this fanfare, the potato gradually came into its birthright because poor people of northern Europe found that as there was not much else to eat, potatoes would keep body and soul together.

In India the pioneer work in the introduction of this crop was done by the English. It is

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said that the potato came to our country originally from the Cape of Good Hope. Its cultivation on the hills north of Dehra Dun was started by Major Young when Mussoorie was indicated on maps under the name of potato garden. The quality was afterwards improved by Captain Townsend and by about the year 1839, potato cultivation became generally popular in the plains and on the hills.

They were cultivated during the year 1772-85 when Warren Hastings was the Governor General of India. It is said that a basket of potatoes was occasionally sent by Warren Hastings to the Governor of Bombay and this was considered as an acceptable present. On receipt of the basket, the Members of the Council were invited by the Governor to dine with him and enjoy the rare vegetable.

The potato is called by various Indian names such as Alu, Batata, Bilaiti, Urulgudda and is cultivated more or less in all parts of India. It was practically unknown in our country a century ago, but today it is probably the most extensively used of all the vegetables. The versatile potato is often cooked in combination with other foods and vegetables and its mild flavour makes the combination very palatable.

In the beginning, when potato was introduced, the orthodox brahmins objected to its use, just like their Scotch counterparts due to its not being mentioned in the Holy Scriptures. But the prejudice against it vanished gradually and now it is used by all classes. It is one of the root crops which are included in the list of articles to be eaten during a fast.

Its percentage composition is as follows: *Water:* 74.7; *Protein:* 1.6; *Fat:* 0.1; *Carbohydrates:* 22.9; *Minerals:* 0.6.

Potatoes have been adjudged by the Health Committee of the (now defunct) League of Nations as an important protective food and they recommend a more liberal intake of potatoes in diet. They are a valuable source of iron, rich in vitamin C and contain more vitamin B than milled cereals. Among the vegetables, the potatoes have the peculiarity of retaining a high proportion of vitamin C after they are cooked. They provide more easily available calcium and phosphorous than the cereals. They are rich in potassium; and as potassium has greater affinity for chlorine than sodium, it readily transforms much of the sodium chloride of the blood into potassium chloride and this means the loss of sodium chloride to a great extent. Hence it is necessary that sufficient common salt should be added to a potato diet.

Due to the presence of mineral salts in abundance and also vitamin C, the potatoes are a

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good protection against scurvy. The mineral salts together with a little of citric acid present in potatoes help retain the acid-base balance of the blood. Potatoes are fairly rich in starch which is considered to be the most easily digestible of all starches. This starch is not acidifying, and does not show any predisposition to cause dental diseases like the starches of cereals, or the common sugar. The little amount of protein it contains is considered to be 'good'.

Dehydrated potatoes, concentrated as they are, possess a much more nutritive value than fresh potatoes, weight for weight. It should be remembered that the nutritive value of potatoes very much depends on the quality of the soils and seeds and also the methods of manuring and cultivation.

Potatoes contain an alkaloid but in such a small quantity that it is practically harmless. It can be extracted by boiling and even destroyed. The alkaloid is present in a large quantity in spouting potatoes, and, therefore it is advisable to cook young potatoes after peeling out the skin. The old potatoes should, however, be boiled in skins for making the best use of the protective elements. New potatoes contain more vitamin C and more sugar but less starch than old potatoes. *Potato leaves and flowers are more or less poisonous.*

Potatoes are not only nutritious but also an economy crop, as it is estimated that an acre of land under potatoes can support a large number of poeple than an acre of land under wheat or rice. It is found that an acre of land under potatoes yields about 50 maunds while an acre of land under wheat or rice yields about ten maunds. Potatoes were the 'saviours' of Great Britain during the Second World War. The calorific value of 100 grammes of potatoes is in the neighbourhood of 100. A variety of palatable dishes can be prepared from potatoes without much cost.

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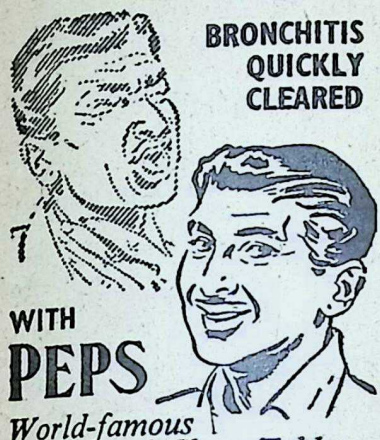

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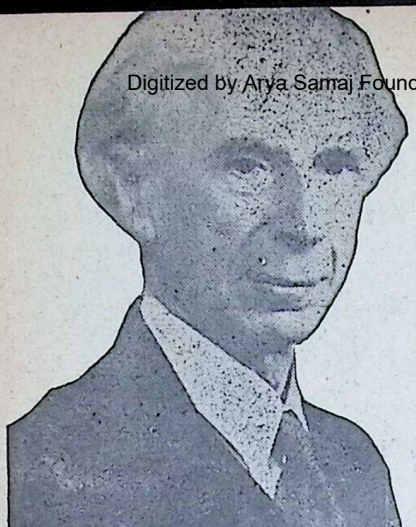

Bertrand Russell

EARL RUSSELL, better known Bertrand Russell, a welcome visitor to India, is one of the finest brains of the world whose voice is heard and respected in all great political discussions of the world. Recently he had been most vocal on the question of stopping A-bomb tests.

At eightysix, he has an agile wit and his convictions do not seem to have dimmed a bit with the passage of time.

Describing himself once rather whimsically he wrote "My intelligence, as it is, has been steadily dwindling since the age of twenty. When I was young I liked mathematics. When it became difficult for me I took to philosophy and when philosophy became difficult I took to politics; since then I have concentrated on detective stories."

Thin, wiry and short Russell has at once a sharply Voltairean and gently humane face with furrowed cheeks and heavy stock of white hair. His piercing eyes emit philosophical luminosity. One of the best talkers of the present day, there is none of the mannerisms of the English Lord or the absent-mindedness of a professor about his speeches or writings. He admits that he is a pessimist.

Logic which he prefers to call "logical atomism" is the basis of Russell's philosophy. He is a consistent monist and a philosophical materialist, with some leaning toward behaviourism and pragmatism. He is really a type of the eighteenth century philosopher, but his philosophy is not exclusive; as he himself says: 'It is necessary to embrace all life and all science. All that I can do is to make some men conscious of the problem and of the kind of directions in which solutions are to be sought.' Sociologically he may be called an advanced individualist.

Born in 1872 in Wales of an old English noble family this mathematician-philosopher and sociologist became an orphan at

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the age of three and was reared by a kindly relative. Succeeding to peerage in 1931 he has abjured active politics, partly out of frustration and partly out of other preoccupations. He once stood for Parliament but failed to get elected.

Russell never went to school but was educated at home till he entered Trinity College, Cambridge, where he became a fellow in 1895. It was here that he discovered his genius for mathematics. It is strange that while his family groomed him for a political career he took to mathematics and philosophy—as duck to water. In fact, a post was created for him by John Morley which he rejected.

The first book he published was on sociology but his *magnum opus* is the *Principia Mathematica* written in collaboration with Prof. A. N. Whitehead. Describing his passion for mathematics from the age of eleven, he says: 'I had a passionate interest in mathematics combined with a belief that science must be the source of all human progress.'

During the first World War he was a conscientious pacifist; as a result of this he got the sack from Trinity College and was sentenced to four months when he wrote his *Introduction to Mathematical Philosophy*. After the War he visited Soviet Russia but his trip took his radical sympathisers by storm, for he thoroughly disliked communism. Recently, in July this year, he refused to attend the Stockholm Peace Congress against the use of A-bombs at the last moment, as he discovered that his name was being exploited by the Communists.

For a short spell, he lectured at the University of Peking, as Professor of Philosophy. He is one of the few celebrities who had the privilege of reading their own obituaries published before their death, for, while in Peking he was so near death on account of Pneumonia that some enterprising newspapers announced his death.

In 1938 Russell came to the University of Chicago as visiting Professor of Philosophy and later at the University of California and also at Harvard where he got into trouble on account of his unconventional views on sex. But soon he got reconciled. Russell is a great thinker and his several books on Philosophy are now a byword in the academic world. He was awarded the Nobel prize for Literature for his humanistic views in 1950.

His matrimonial life however has been stormy. He married the sister of Logan Parsall Smith in 1894 who divorced him 1921. The same year he married Dora Winnifred Black who too divorced him in 1935. His third wife Patricia Helen Spence had been his Secretary, who also divorced him in 1952.

(continued on page 72)

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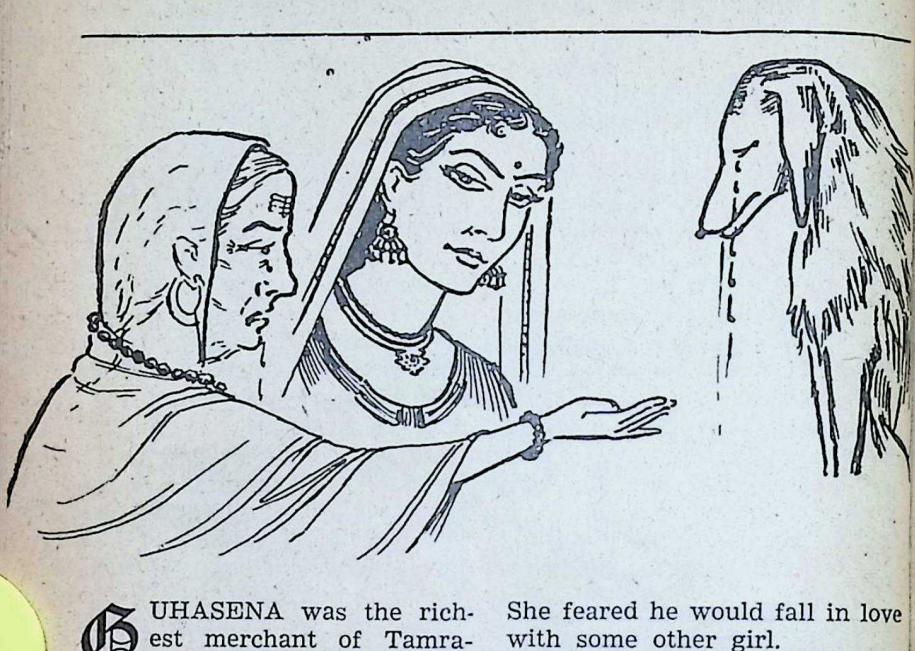
WOMAN OUTWITS WOMAN



GUHASENA was the richest merchant of Tamralipta. His wife was Devasmita.

Guhasena was born to his father as a result of a sacrificial offering and was exceedingly handsome. When he had been on a visit to Devasmita's place along with his father the former fell in love with him in spite of her father's wishes.

When Guhasena's father died, his friends urged him to go to the country called Katha in order to trade in jewels. But Devasmita was reluctant to part from him. The fact was she was jealous of her husband. She feared he would fall in love with some other girl.

Guhasena was in a fix. He went to the temple and prayed before God to show him a way out of this difficulty, for he was bent upon going to Katha. As a result of his prayer Lord Siva appeared in the dream of the couple and gave them each a red lotus saying that they should always keep them in their hands when they were separated. The moment one turned unfaithful the other's flower would fade. Satisfied with this solution, Devasmita permitted Guhasena to depart. They parted with great difficulty.

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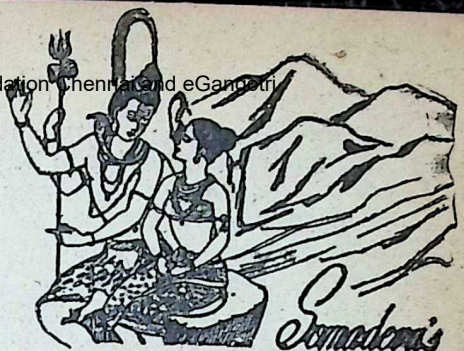

Somadeva's

KATHA SARIT SAGARA

(SELECTIONS)

GUHASENA prospered in his trade in the new country. But the flower which he carried with him wherever he went caused not a little surprise to others.

One day four merchant friends of Guhasena decided to find out the mystery behind the flower. Accordingly they took Guhasena to a tavern and entertained him. They made him drink wine beyond his limit. By questioning him in the drunken state, they learnt of the secret of his flower.

When Guhasena divulged the story, curiosity took possession of the merchant friends. They decided to proceed to Guhasena's place and deprive his wife of her chastity.

Knowing full well that it would take some months for Guhasena to return to his place, the four merchants voyaged to Tamralipta by the quickest means possible. After reaching the city they were in a quandary as to how to approach Devasmita.

Thinking it over, they reached the residence of a female ascetic called Yogakarandika. The latter received them hospitably and enquired about the purpose of their visit. They looked at each other perplexed. But Yogakarandika set them at their ease. "By your looks I see that you are bent upon achieving some object. Be free with me. If you tell me your object, I shall do my best to help you. I have many disciples who are adepts in achieving any impossible task. There is one disciple Siddhakari who is very resourceful and there is nothing which she cannot accomplish."

The merchants were delighted and revealed the object of their visit, namely the seduction of Guhasena's wife. They said: "Please arrange an interview with Devasmita."

"That is easily done," replied the ascetic.

She asked them to stay in her own house and set out with her pupil for Devasmita's house.

She coaxed the servants in Devasmita's house and gained an entrance. But a dog posted near Devasmita's room would not allow them. Accidentally Devasmita saw the two ascetics

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and wondering what brought them there called the dog to her side and herself went to meet the approaching figures.

"I have long been waiting to gain your acquaintance, but I hear that your husband is away from town. What a pity that a woman of your beauty should be separated from her husband for a long time! I am really sorry for you, sorry for beauty wasted," said Yogakarandika. After talking for some time in this manner she took leave of Devasmita blessing her.

The next day the ascetic turned up again at Devasmita's residence. This time she brought with her some meat mixed with a strong dose of powdered pepper. She threw it before the dog which devoured it eagerly. Immediately tears began to trickle down its cheeks profusely.

Devasmita greeted the ascetic hospitably but Yogakarandika began to weep, apparently without any reason. Devasmita was taken aback and begged her to tell the cause of her sudden grief.

She said in reply: "Hear my tale, daughter! That bitch of yours was in her previous birth my co-wife and we were both married to a Brahmin. When our husband was gone on a long journey she was leading a secluded and chaste life while I enjoyed my full cup of pleasure with other men. At that time she spurned me as a sinner but for my part I consider-

ed it, as I consider it even a positive sin to waste God given beauty. It is our highest duty to do full justice to our elements and passions. You see the result of our actions in this birth. While I am born a human being doing penance to God, she is born as a wretched bitch! It seems she recognised me in this birth today and she obviously repents her foolish action."

Devasmita's brain reeled. "Indeed, this is a new conception of morality! I don't think she has come here for good. Anyway let me fathom her mind," she reflected.

Devasmita thereupon asked the ascetic: "Then you think that my present virtuous life too will fetch me a similar disgraceful re-birth, do you?"

"I should think so," replied Yogakarandika.

"What can I do? Will you then introduce me to some young man so that I can avert this calamity?"

"Yes, daughter, I will."

"But you must take care not to rouse suspicion. It will be better to send the man at night disguised as a woman. What do you say?"

"You are very intelligent daughter. Believe in Yogakarandika and no harm will befall you. Even now I have four charming young men with me I shall despatch them one by one."

The other nodded.

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GUH

BEAMING with satisfaction at the successful completion of her mission, the ascetic returned home a new woman.

When she communicated the result of her mission the merchants' joy knew no bounds. They actually began to dance.

"Now," said Yogakarandika, "which of you wants to go first?"

Every one of them clamoured for the first chance. It was with great difficulty that she was able to settle the order in which each of them should go.

Meantime, convinced of the roguery of the ascetic, Devasmita wanted to serve her accomplices well. She called her maids and informed them of the situation and asked them to mix a deadening drug with wine and keep a bottle of it ready for the night. She also ordered a dog's foot to be made of iron.

As night came she gave one of her maids her own dress and jewels to wear and asked her to wait for the nocturnal visitor.

Yogakarandika entered the house at the appointed hour, followed by the first merchant who was disguised as a woman. After leaving the latter in the house the ascetic slipped out.

The maid dressed in her mistress's robes greeted the visitor and entertained him with sweetmeats and the drugged wine. Soon the merchant lost consciousness, whereupon Devasmita ordered to strip him naked and brand his forehead with the dog's foot made of iron which she had kept red-hot for the purpose. When they were done she ordered that he be thrown into a gutter which was at a distance.

When the merchant regained consciousness he realized his condition and his forehead was burning like anything. Recollecting slowly what had happened to him the previous night he tore a strip of cloth which was all that was left on him, tied it round his forehead and tottered homewards.

His friends were eagerly awaiting his arrival. But they were taken aback on seeing him return in that condition. But he explained away their fears by saying that on his way he was robbed.

During the whole day he complained of a severe headache and never removed the piece of cloth from his forehead. He did not breathe a word of what happened to him in Devasmita's house. He was broad-minded enough to think that his comrades were entitled to an equal share of humiliation.

The next day the second merchant went similarly disguised. He too was drugged, branded and thrown into a ditch. Following his predecessor this man also returned with the tale of robbery and a severe headache.

The third and the fourth men also received the same treat-

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ment at Devasmita's hands. On the fifth day all the four merchants decamped without even informing their hostess, for they knew that if they did, she would escape her share.

"UNGRATEFUL wretches," thought Yogakarandika when she found that they had decamped to their places without saying a word to her. But she thought no more of them. She made straightway for Devasmita's house accompanied by her pupil with the object of hearing Devasmita acknowledge her great indebtedness to her.

She and her pupil entered the portico smiling. A maid, who greeted them at the gate, conducted them to the presence of Devasmita who welcomed them with outstretched hands.

"How did you find my young men?" asked Yogakarandika before seating herself.

Devasmita waved aside the question smiling and drew her attention to the very inviting dishes spread before her. The ascetic and her pupil fell to eating them with avidity. But alas, the dishes were heavily drugged and so like the merchants both the ascetics fell down unconscious.

Thereupon Devasmita ordered her maids to cut off the nose and ears of the ascetic and of her pupil and throw them into a distant gutter.

BHAVAN'S NEWS

KULAPATI'S RETURN

AFTER a tour of the world lasting for over four months, our Kulapati Sri K. M. Munshi and Srimati Lilavati Munshi have returned on last Saturday. During their tour they visited Japan, Hawaii Islands, U.S.A, U.K. and many countries in the continent including Yugoslavia.

DRAMATIC COMPETITION

THE Bharatiya Vidya Bhavan Kala Kendra conducted the elimination rounds of the Eighth Inter-Collegiate Dramatic Competition from the 18th August to 26th August 1958, in Marathi, English, Hindi, Gujarati, and Kannada Languages.

More than sixty teams from the various Colleges in the city participated and five entries for Hindi, Gujarati and Marathi dramas and four entries for the Kannada and three entries for the English plays were selected for the finals.

The finals of the Competition will be held from the 29th August to 13th September, 1958.

On the Trophy Day, i.e. 13th September 1958, trophies will be adjudged but the results will be declared on the day of the repeat performance.

BERTRAND RUSSELL—*Contd.*

The same year he married Edith Finch of New York. They live in Richmond, Surrey. He has children by the former wives.

Asked for the secret of his health when he became an octogenarian he said: "I am convinced that survival is easier for those who can enjoy life and that a man who has sufficient vitality to reach old age cannot be happy unless he is active."

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MAHATMA GANDHI, THE LAST PHASE, Vol. II. By Pyarelal. Published by Navajivan Publishing House, Ahmedabad. Pp. 888+xvi. With over 60 illustrations. Price: Rs. 20.

JUST as the whole of the *Mahabharata* clings round Sri Krishna, the story of Indian Independence centres round the life of Mahatma Gandhi. It will be more correct to say that the Mahatma shaped the history of India of the first half of the 20th century. And his whole life, an experiment with Truth, is felicitously described by Pyarelal in two volumes.

The second volume which is under review now has concluded Pyarelal's eight years of labour in immortalising Gandhiji's last days. This classic is not only for Indians but for the whole world and posterity.

It was only with the achievement of Independence or when it became almost a certainty, that the real difficulty began in the life of Gandhiji. His colleagues who had till then joined up with him as one man differed from him on the question of Partition. For Gandhiji, partition was nothing but death and he warned his colleagues against its aftermath. But "they were glad to escape the intolerable situation they found themselves in even by paying the price of partition."

It happened according to what the Mahatma had predicted. The story of the Hindu-Muslim riot which was the result of the Partition and which took a heavy toll of lives, still remains a nightmare to us.

Once the fact came into reality Gandhiji could not remain silent; and he visited the troubled areas and the refugee camps to console the afflicted. The maddening atrocities of the riot deeply wounded his heart and the Mahatma had to take a vow of fast until death. Although his voice was listened to and peace seen on the surface among the rioters, nobody knew that there was the undercurrent of fanaticism which at last was satisfied only with the life of the Mahatma. And on the fateful 12th day of the termination of fast Gandhiji was assassinated.

There is perhaps no other person than Pyarelal who could write more authoritatively on these years of Gandhiji's life. His association of twenty-eight years with the Father of our Nation has made it possible for him to understand him as he was. And his filial love towards Gandhiji can be seen in the pages of this great volume. Lavishly illustrated, beautifully printed and well got up, this work together with its preceding volume should find its place in all libraries of any importance.

—*A.P.C.*

THE TRIAL OF SCIENCE FOR THE MURDER OF HUMANITY (A Mock Trial). By A. S. P. Ayyar, I.C.S. Published by the Orient Publishing Co., Madras Pp. 78+iv. Sixth Edition. Price: Re. 1.50 nP.

IS humanity dead or, if not, are its days numbered, as some believe it cannot survive the present century? If at all it happens so, can Science be blamed for the murder of or attempt to murder humanity?

Written in a humorous vein, *The Trial of Science for the Murder of Humanity* answers the above questions. The 'Full Bench' of Philosophy, Culture and Intuition could not find Science guilty in spite of the

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EA ...ements of Prosecution witnesses like Religion, Old Thought etc. But the Judges and the jurors feel that Science cannot be innocent. Yet the benefit of doubt goes in favour of Science and its case is decreed 'not proven'.

—*A. P. Chandrasekharan.*

SATTATVA RATNAVALI — H. H. Sumayendra Thirtha Commemoration Volume. Published by Sri Parimala Publishing House, Bighouse, Nanjangud. Price: Rs. 16; Ordinary Edition, Rs. 12.

WE heartily welcome the publication of this book which is replete with many valuable articles bearing on Dwaita philosophy. Most of the articles are stimulating and thought-provoking. The book has three sections: the first contains Sanskrit articles from learned Pandits which elaborately develop one after another the salient doctrines of Madhva philosophy listed in the famous verse, श्रीमन्मध्वमते हरिः परतरः etc. The second section comprises articles in English by eminent scholars which deal with topics of great interest to students of Madhva philosophy. The third, the Kannada section, is equally important including as it does articles contributed by well-known scholars. Many of these articles of all the three sections are noted for clarity of ideas, thoroughness of details and soundness of views.

All the same we notice numerous serious slips and misprints all through. They are too many to deserve special mention. In one section the printing is awfully careless. It is impossible to number the spelling mistakes. It is surprising that there are unpardonable grammatical errors in the Sanskrit articles. Some are extremely childish and it is ridiculous that they appear in battalions in the article कविसार्वभौम कविता कौशल्यम् written by कविः "विद्यावभवः वेदांतशिरोमणिः कवितिलकः" "धर्मशास्त्रभूषणम् साहित्यालङ्कारः" वे॥ श्री ॥ राजा । श्री । गुरुराजाचार्यः श्रीपादपुत्रः who himself has the honour of being the Editor of this Commemoration Volume. For example विद्यार्थोवृंदस्य for विद्यार्थिवृन्दस्य; कतिमः for कतमः etc., etc. on page 148 of Sanskrit section, are gross errors. The huge number of mistakes on page 152 as shown in the errata "सम्मानयत्" cannot be explained away as mere printing mistakes.

—*Sri Gutti Rangachar.*

PARIMALA — Chandrikanka Special Edition. (Kannada Cultural Monthly). Edited and published by Raja S. Gururajacharya, 100 Feet Road, Mysore. Annual Subscription: Rs. 5/-.

WE warmly welcome the publication of "CHANDRIKANKA" Special Edition of "Parimala" — a Kannada monthly. The edition contains a good many articles which besides being informative stimulate critical thought. It is beyond dispute Vyasaraja, the author of *Chandrika,* was an intellectual giant, a great saint and a towering personality. No scholar who has not enough acquaintance with this *Chandrika* can be correctly considered to be really well versed in the Sutraprasthana.

But many of the statements made in this edition with respect to *mutts* can only be accepted with considerable qualifications. Too much of emphasis on some of the authors of some particular *mutts,* however outstanding they are, to the utter exclusion of the celebrated authors of other *mutts,* who are equally outstanding, definitely lends a sectarian and partisan colour to the publication. It is quite clear that some of the articles are interspersed with remarks which betray deep-seated

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grudge in the minds of writers against other eminent authors in the field. But these things should not at all blind us to the luminous unsurpassed glory of *Chandrika*, the masterpiece of Sri Vyasathirtha, which is a landmark in the history of philosophical thought.

The printing and get-up are quite neat and fine.

—*Sri Gutti Rangachar.*

ECONOMIC REVIEW—Gauhati Session Number, January, 1958. Published by the All-India Congress Committee, 7, Jantar Mantar Road, New Delhi. Price: Rs. 2/-.

INDIA is facing problems too great for our economic planners. Their solution depends on the voluntary co-operation of the masses, and it is for the sponsors of the planning to interpret these problems to the common people. The onerous duty and task of the planners to create real interest in the mind of the people has been ably fulfilled by this Special Number of the Review under review. The contributions by eminent men at the helm of affairs make this volume authoritative and encyclopaedic in information. The much spoken of socialistic-pattern, the reconstruction through Community Developments and many such ideals of intrinsic value are ably explained here. Those who are interested to know of our multifarious nation-wide activities in the fields of agriculture, irrigation, industry, village development and so forth, cannot afford to miss this volume.

—*A.P.C.*

SRIMAD VALMIKI RAMAYANAM (in Sanskrit). Second Edition revised by Pandits K. Chinnaswami Sastrigal and V. H. Subrahmanya Sastri. Published by N. Ramaratnam, The Madras Law Journal Office, Madras-4. Royal Octavo. Pp. 1096, with 10 art plates. Price: Rs. 12 (Ordinary Edition); Rs. 15 (Parayana Edition).

VALMIKI RAMAYANA has been a veritable *Chintamani* to us through the ages. Do you want your child to pass in the examination? Read the *Ramayana*. Needs must your daughter marry early? Read the *Ramayana*. Do you want quick promotions in your service? Read the *Ramayana*. In short, people have found it, find it and will continue to do so for generations to come, a veritable *Kalpa-taru*. Apart from its utilitarian value, the *Ramayana* has been a delight to read, re-read and hear expounded by competent scholars times without number. With the individual's growth, its beauty and truth have been known to grow. The reason is not far to seek. The *Ramayana*, by admission, contains nothing but the Vedas (*Vedatmaka*) which are young for all time.

Despite its great popularity the present reviewer can personally vouch that for some time now no compact and well-printed edition of the text of this great work has been available for *parayana* purposes. The present edition therefore fulfils a real need. Compiled and revised by competent scholars, this Southern recension, with variations in reading, will be found of great value by scholars too. It bears a Srimukha from H. H. Sri Sankaracharya of Kanchi.

The type chosen is quite good, eminently readable and the paper used is good. The numerous illustrations in colour add greatly to the beauty and value of the work. It is strongly bound with an artistic jacket.

In these days of paper-scarcity one never knows when another edition of this kind will be made available. All that we will say now is: Hurry up and get the copy before the edition is exhausted.

—*Krishnananda.*

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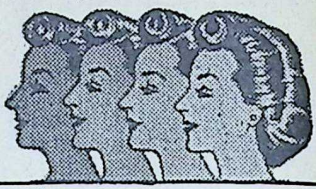

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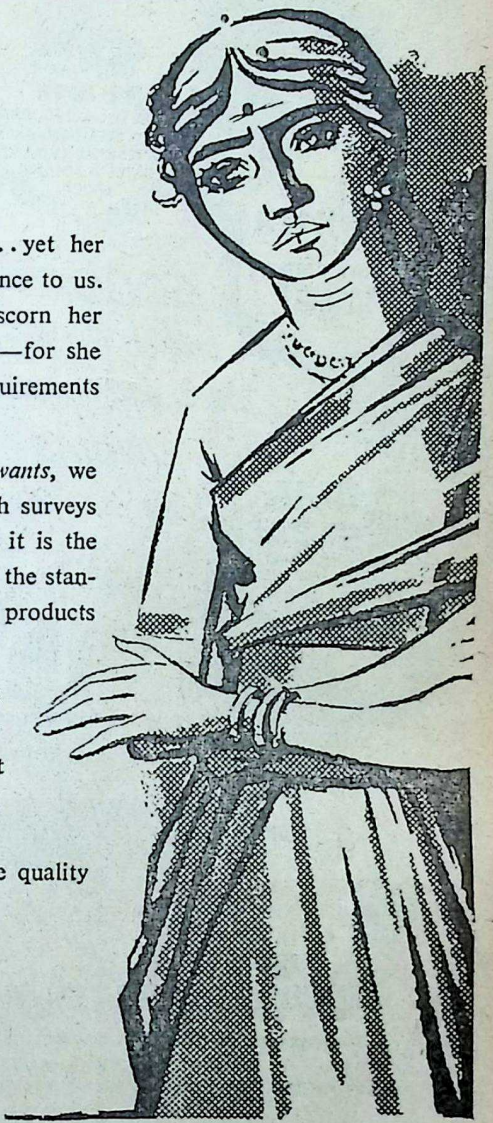
...no fury like a woman scorned!



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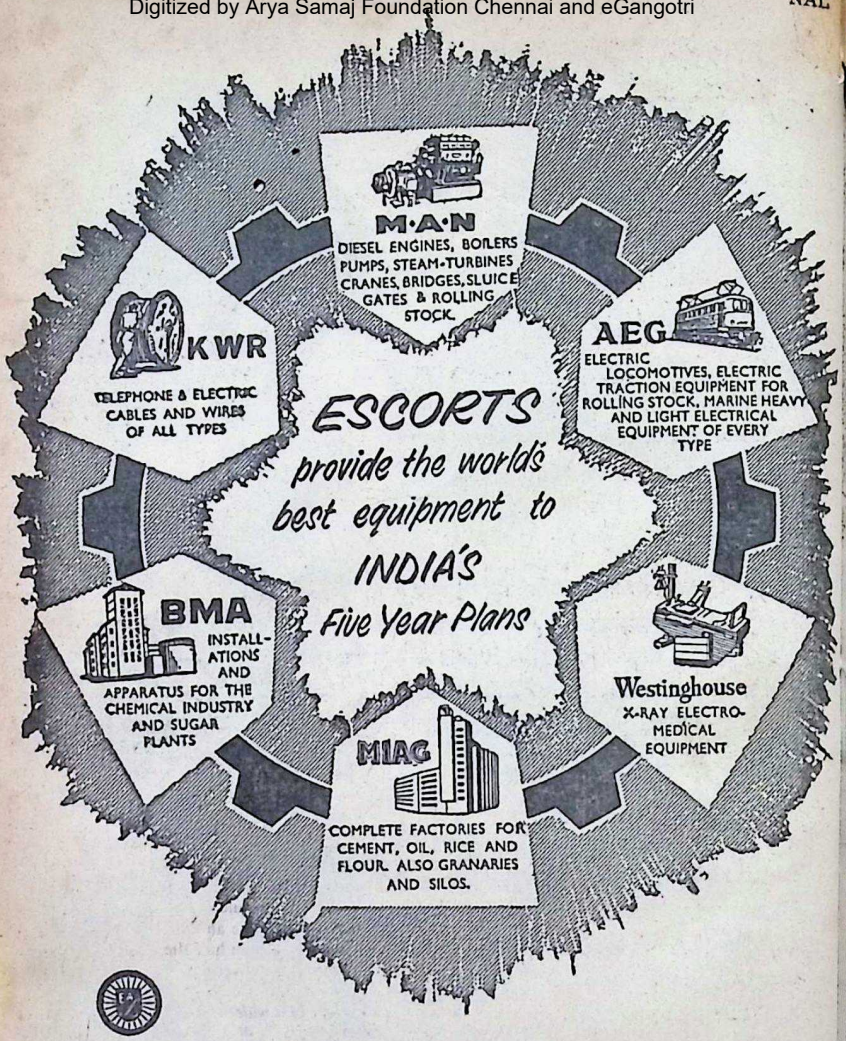

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The **MAHABHARATA** by C. Rajagopalachari, which was first published in the Bharatiya Vidya Bhavan's Book University Series at the end of 1951, has already sold nearly 60,000 copies in four editions ! Now, you will be pleased to know that its fifth edition is ready for sale.

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By C. Rajagopalachari

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BHARATIYA VIDYA BHAVAN

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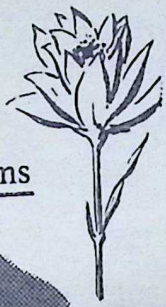
Like a flower . . .

your complexion blooms



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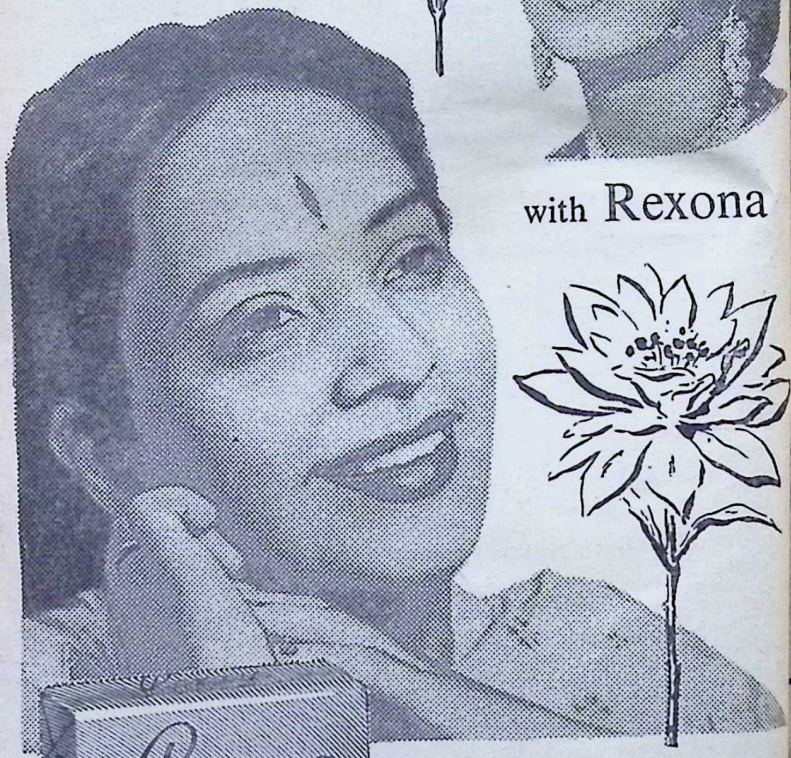

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THE ONLY TOILET SOAP CONTAINING CADYL

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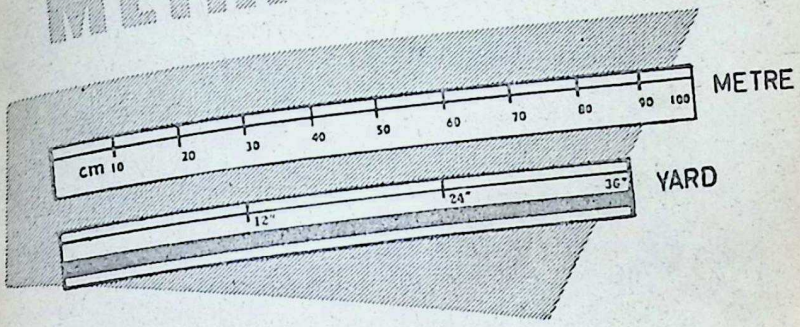
WHAT IS THE METRIC SYSTEM ?



The Metric System derives its name from the Metre, which is the primary unit for measuring length. In this system, as in all decimal systems, the basis of calculation is 10. We multiply or divide any unit of length, weight or volume by the same number i.e. 10.

In the Metric System, the multiples of a unit have the prefix *Deca* (10 times), *Hecto* ($10 \times 10 = 100$ times) and *Kilo* ($10 \times 10 \times 10 = 1{,}000$ times). The sub-units have the prefix *Deci* (1/10) *Centi* (1/100) and *Milli* (1/1,000).

THE CHANGE-OVER TO THE METRIC SYSTEM OF WEIGHTS AND MEASURES BEGINS FROM OCTOBER, 1958

KNOW THE METRIC LENGTHS

The primary unit of length is

THE METRE

= 40 inches approx.
1 kilometre = 5 furlongs

SUB-UNITS

10 millimetres	= 1 centimetre
10 centimetres	= 1 decimetre
10 decimetres	= 1 metre

MULTIPLES

10 metres	= 1 decametre
10 decametres	= 1 hectometre
10 hectometres	= 1 kilometre

DA 58/109

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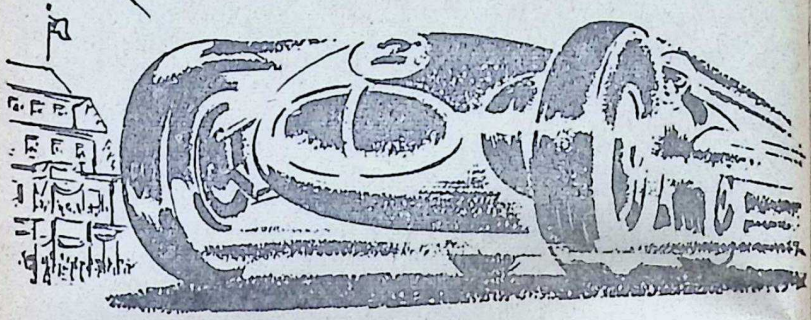
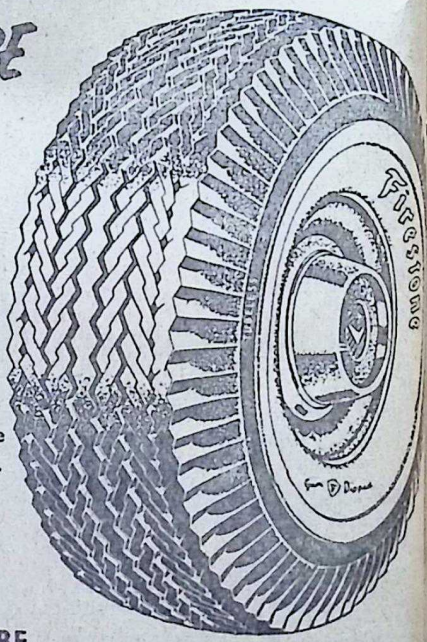
America's Toughest Race



proved the TYRE for Safer motoring



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Firestone

New DeLuxe Champion

TUBELESS OR WITH TUBE

the tyre with **BUILT-IN PEACE OF MIND**

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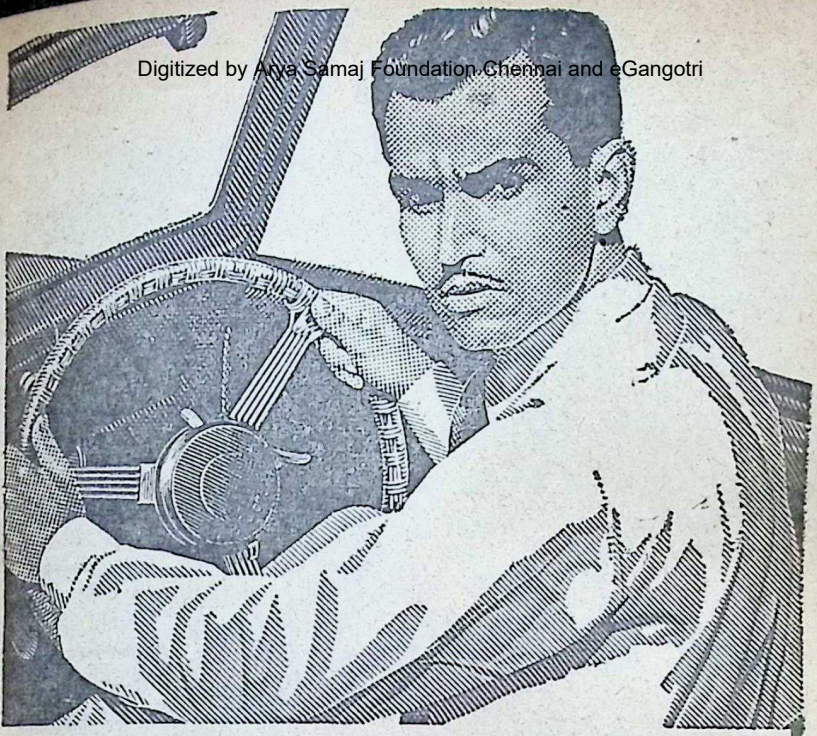


Making a clean get-away, Mr. Motorist?

Motorist: *A get-away? But I've got nothing to run away from!*

Us: Oh! What about danger from dirt?

Motorist: *What are you driving at?*

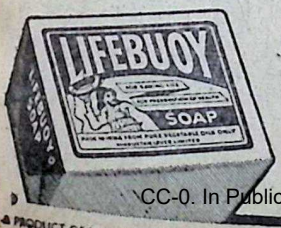
Us: Dirt carries disease-causing germs, you know.

Motorist: *But mine is the cleanest of cars!*

Us: Yes, but even here there's ordinary, everyday dirt. You can't *see* it perhaps... but you can't get away from it anywhere!

Motorist: *Hmm! I'd never have thought of that! What can I do about it?*

Us: Easy! Bathe the healthy way! Make it a habit to...



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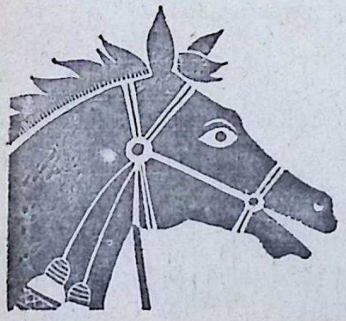
let's
get together
and discuss
the drama
for our club social

... and
don't forget
to serve tea

I am Tea
POPULAR SINCE 2737 B.C.



TEA BOARD INDIA

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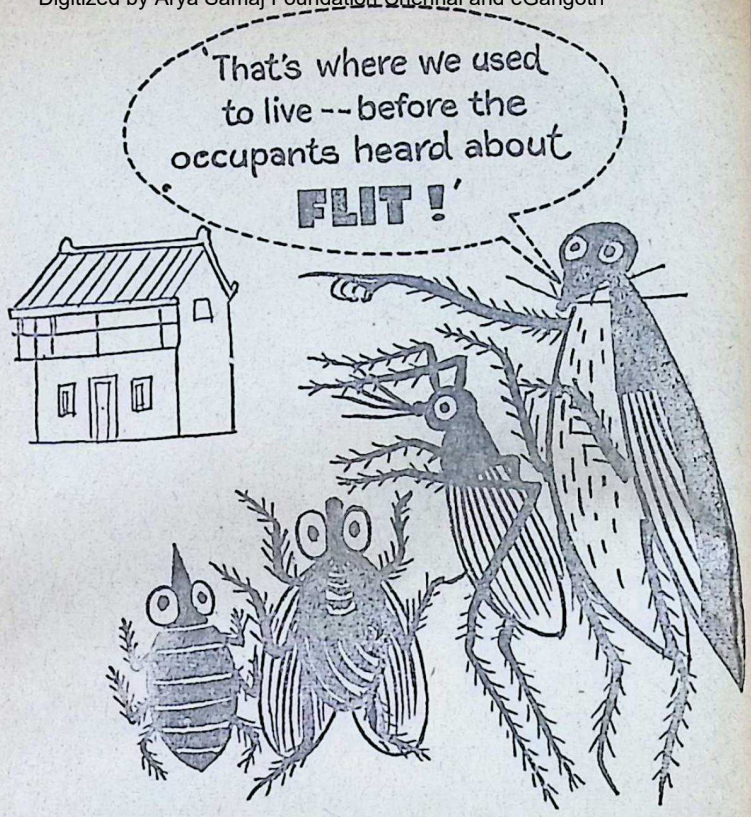

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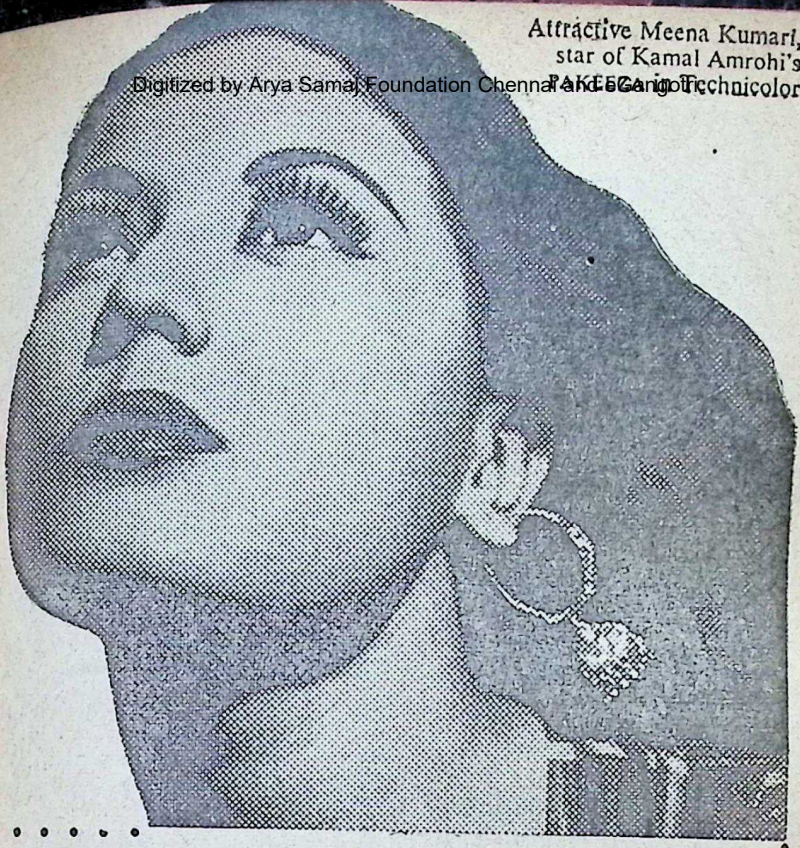

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THE BEAUTY SOAP OF THE FILM STARS

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Fortnightly, Devoted To Life, Literature and Culture

Vol. V SEPTEMBER 21, 1958 No. 4

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COVER An artist's view of Lord Jagannath's Temple, Puri
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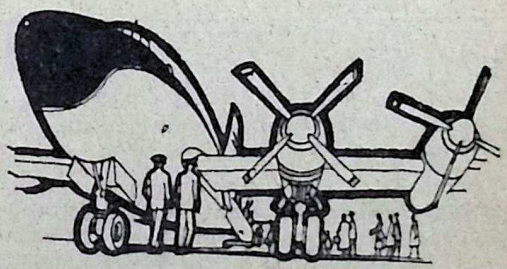

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

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—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

Vol. V SEPTEMBER 21, 1958 No. 4

LORD GANESA

गणानां त्वा गणपतिं हवामहे
कविं कवीनामुपम श्रवस्तवमम्।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत
आनः शृण्वन्नूतिभिः सीद सादनम्॥

We invoke the Lord of Gana Chiefs
Wisest among the wise, greatest of exemplars
Greatest of Kings, most learned of Vedic scholars,
Hearing our invocation, pray be seated and bless us.

—Rig Veda—23-1.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 162

★ *WASHINGTON* ★ *THE SPUTNIK SHOCK*
★ *VISIT TO THE COURTS*

Bharatiya Vidya Bhavan,
Bombay.
SEPTEMBER 21, 1958.

MY YOUNG FRIEND,

SPLENDOUR as of San Francisco is not beauty, nor glamour as of New York. But Washington is a beauty among the giant cities of the world. Its climate is crisp and exhilarating. Its woodland surroundings blend with its parks and avenues, the Potamac and its tributaries add the riverine charm, and the whole city becomes one vast park. Its public buildings have a quiet old-world dignity. Over the whole city hangs the indescribable charm of unhurried life.

We put up at the Dupont Plaza Hotel. Several roads converge on the Plaza and, as you go on foot, you have to cross numberless islands, where flash the changing signals of 'Walk' and 'Do Not Walk'. Why walk at all? For, every time you cross all of them you have to breathe a sigh of relief: 'Thank God, I have escaped with my life'.

For the moment, Washington is the heart of the world-system. Political currents flow into and out of it, as the world watches its reactions.

When we arrived there, we could see more clearly what was uppermost in the American mind. It had not yet absorbed the shocks which it had received in recent months.

"We are recovering from certain shocks, particularly the Sputnik Shock", said a friend.

"What is a Sputnik Shock?" I asked.

"So far we had one faith: We could lead the world in material achievements. Now Russia has shown that even in the production of super-gadgets—our special sphere of achievements—she can do better."

"What is the other shock?" I enquired.

"The other is inarticulate, but has touched us to the quick. We

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have discovered that in the matter of technical training, we are lagging behind."

"How far have these shocks affected Washington?"

"Washington's confidence remains unshaken. Sputnik or no Sputnik, we will not lag behind in military preparations or technical achievements. We do not need to perform spectacular stunts to proclaim our superiority. We are also soon going to catch up in the matter of technical education. Our Universities have been wide awake. And the American technician with his background of general education is any day superior to the mere technician."

I posed a question which was uppermost in my mind. "If the leading nation of the free world lives only on a faith in material and technical achievements, where do democratic and spiritual values come in? Have not your people an active faith in them which can stand up to the shocks of the Sputnik variety?"

"It is a tragedy, I admit," said my friend. "The average American is either too complacent or too engrossed in enjoying life. He is the victim of prosperity and has little time to develop faith in higher values."

"Are there any reserves of moral strength?" I asked. "Without them, how will you survive?"

My friend paused for a moment.

"We have ample reserves of strength. What you see superficially is not American. We have our great communities, the Protestants, the Roman Catholics, the Jews for instance. We have our Universities. They can always rise above self-complacency."

"But what about the growing world of immigrants who have come out to America to have a good time?"

"They have not come out to have a good time; they have come out to be free. And the younger among them, as they go through our Universities, will soon learn to prize freedom at all cost".

And my friend was right. America's great reservoir of strength is in its great Universities.

●●●

But apart from these shocks, when we arrived, Washington was gripped by the Nixon incident. On a visit of goodwill to Latin America, the Vice-President of U. S. A. was grossly insulted, and was on the point of being manhandled by a student-crowd in Venezuela.

The average American—and anyone in his position for the matter of that—would naturally be shocked to see himself so badly treated, inspite of his efforts to maintain world freedom and to help others generously. It is difficult for him to conceive why those whom he is trying to

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help, apart from gratitude, persist in misunderstanding him.

Conscious of his own achievements and prosperity, an average American finds it difficult to put himself in another's position. This was illustrated by the controversy which was raging in the American newspapers about the American Pavilion in the Brussels Fair. The American Pavilion, they said, was tame compared to the Russian Pavilion—even self-defaming.

Later I saw them both myself. The Russian wanted to create an impression of power. The American didn't worry what the other man would think; he was mainly interested in displaying what he thought was the characteristic way of his life.

The Russian Pavilion was, I found, one loud propaganda of might. Its only aim was to impress other nations with it.

The other Pavilion was simply not interested in impressing other nations about American might; it took it for granted that everyone knew about it; it was only interested in exhibiting the varied richness of the country's life. Even the circorama which showed the greatness of U. S. A. was an enjoyment, not an impact. What the planners of that Pavilion, in their self-complacency, missed was the fact that the citizens of other nations could almost admire the richness of the way of life which they could never hope to attain; on the other hand the symbols of might would create a deep impression on them.

I missed the visual display, of what I myself had seen in U. S. A.: the superb technological triumphs; the miracles of medical and surgical research; the vast universities and vaster foundations and organisations which serve the six continents; the swiftly executed schemes of slum-clearance; the countrywide health-insurance schemes on a voluntary basis; the mighty dams and the fertile farms where science and machine bring plenty; the 'economic humanism' which has bridged inequalities and abolished poverty as nowhere else in the world.

I visited the Howard University, the human laboratory where the Negro gets the highest education side by side with the White as well as the foreign student. Dean Nelson, whose guest I was, is a very liberal-minded educator with a deep sense of mission. He had met Gandhiji some years ago, and that interview had been to him a source of unfailing inspiration. I also met his colleagues coming from many countries and races. Among them were some who had served in India, Dr. Kitterall, for instance, who helped in building up the Home Economics Faculty in the University of Baroda. There were some Indian teachers also.

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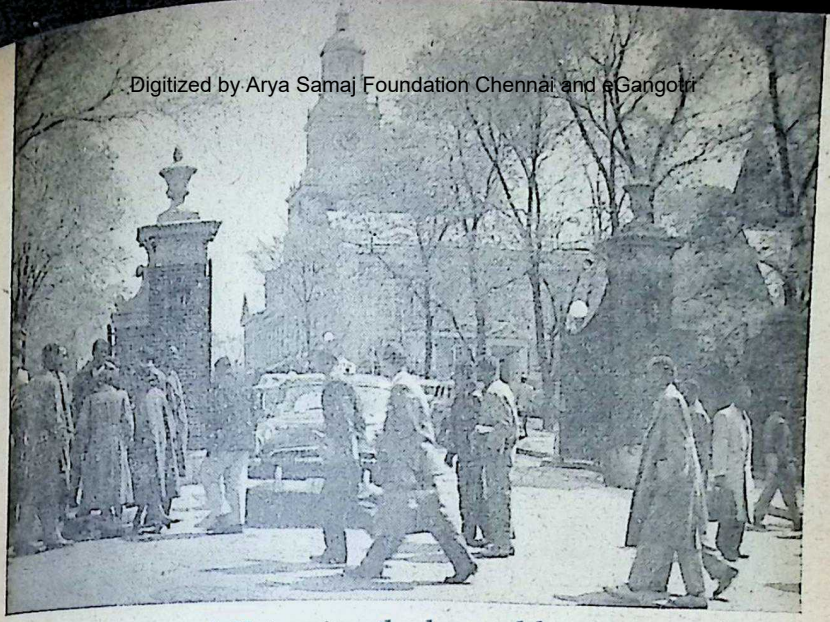

Howard University, the human laboratory

Howard is a growing University supported by the Government and has a fair element of Indian students.

Howard University, I thought, is America's answer to Little Rock. So a thought struck me: If the University of California can plan for a hundred thousand students, surely such a unique University can be purposively developed to accommodate a similar number so that a large number of Negro and White students might grow up together and solve America's principal internal problem.

It is presumptuous for a foreign visitor to venture on such opinions. But as I am convinced that democracy cannot survive without strengthening its underlying spiritual values, I could not help thinking that if U.S.A. failed to strengthen them, the human race might have to go through a long period of darkness before recapturing light.

The coloured races of U.S.A. for the moment are wisely led. The organisations which work for their redemption have faith in democratic methods as also in the Supreme Court and the Federal Government. Their leaders like Rev. Martin King are deeply imbued with the Gandhian spirit; under their guidance, the Negroes as a rule act with exemplary non-violence. And a large section of the Whites, true to the values of democracy, are bent on meeting the challenge. But the danger is there.

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Hareshwar Dayal, our *Charge d'Affaires* and his wife, the daughter of the famous Dr. Rao of Bombay and a tennis champion in her own right, were very kind to us; she, I was glad to find, had inherited her mother's love of Sanskrit. And we were surrounded by every convenience which the care and attention Mr. and Mrs. Sethi—could provide.

At Dayal's, I met my old friend Loy Henderson, once America's Ambassador in India, and his wife, and when we greeted each other, I could not help exclaiming: "This looks like dear old New Delhi!" It was there that in 1951 I had worked in close co-operation with him, when the two-million ton wheat loan which then stabilised our food economy, was negotiated. Through him, during our stay in Washington, I met quite a few distinguished men, some who ceaselessly strive to prevent Russia from carrying out its world strategy of isolating U.S.A. by fomenting Asia's distrust.

I also met the Clifford Taylors. In 1951 Taylor, then the Agricultural Counsellor of the American Embassy, gave expert evidence before the Senate in connection with the Wheat Loan. He is an agricultural expert with a mission and is now a professor of Agricultural Economics in some University. It was a rare treat to hear him talk about the agricultural future of U.S.A. and India. We also discussed agricultural prosperity in U.S.A. And I laid before him the dangers which have haunted me since 1951. First, can India be self-sufficient in food, what with its slow plans, growing population, and fragmented responsibilities of growing more food? Secondly, can a land, however intensively cultivated, maintain such a huge population both of men and cattle?

●●●

George T. Washington, a Judge of the Appeal Court, and his wife were the soul of cordial hospitality. Mrs. Washington, a lawyer herself, had given up active practice when her husband was appointed a Judge. Theirs is a loving, trusting partnership of two equals blended in one. Many such partnerships we saw in U.S.A.—living refutations of the cult of Hollywood, which defames U.S.A. in the world as the land of 'good timers' to whom the marriage is less important than the next 'date.'

Washington was the only judge who grows a fair-sized avocado tree in his chamber in Court! A great tree-lover, a man after my heart.

●●●

In Washington, we met the Elys. I had met Mr. Ely at Lucknow when Dr. Buchman was our guest and the MRA

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troupe had staged, *'The Forgotten Factor'*. and *'The Jogiyan Valley'*. He invited us to his home where we met his wife and daughters. They received us with great warmth of friendliness, surrounded us with affectionate attention. When they invited us to dinner, the Ely daughters, with rare consideration, had prepared an Indian meal which they had learned to cook when in India.

As I met the Elys and saw the working of their minds and heart I found them dedicated to an open movement with spiritual background; Dr. Buchman had conceived of it and even preached it before the shadow of World Communism was upon the world. To inculcate truth, unselfishness and love in individual life; to bring men of all races, creeds, classes and nations together on a footing of equality and brotherhood; to train people to develop faith in God; to attract dedicated men and women from many countries—so that man may walk in truth and God —is a noble ambition. Then Gandhiji and Shri Aurobindo and our sages would not have lived in vain.

For the first time, the formidable Mrs. Ludwig materialised in our life at Washington. As the programme-director of our hosts, the Ford Foundation's Institute of International Education, she had arranged, guided and controlled our world peregrinations. Whenever I received an envelope marked I.I.E., I knew that with unerring — almost scientific — forethought and skill Mrs. Ludwig was moving us like pawns on a chess-board, never forgetting the smallest convenience which would make our tour enjoyable. Now she had personally come to arrange our future programme. Charming, cordial, considerate yet precise and businesslike she settled the programme in a few minutes—and left—American business efficiency incarnate!

●●●

Judge Washington and Mr. Merillat of the Ford Foundation who arranged our contacts with all the law faculties, introduced us to several eminent lawyers. And as I met them I again felt how the lawyers of the free world were the greatest stabilising force in democracy if they but knew it.

Judge Washington showed me round the Courts. At the Supreme Court I had the pleasure of meeting Justice Harlan; also Justice Frankfurter, who was as vigorous and vivacious as when I met him in 1950. He had then taken a keen interest in our Constitution, and it was his advice, conveyed through Sri B. N. Rau, that had dealt a death-blow to the efforts of some of us to introduce the 'Due Process' clause in our Constitution, an effort which had succeeded in winning wide support

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at the earlier stages of the Constituent Assembly.

Later I had the privilege of meeting Chief Justice Warren more than once. A very charming man, he brings to human contact a warmth rare in eminent judges. He was reminiscent of his happy experiences during his visit to India.

I attended the Annual Meeting of the American Law Institute at the May Fair Hotel, where about twelve hundred lawyers, judges, practitioners and teachers met for three days to discuss the restatements of law. The lawyers in America are a formidable body organised, besides the Institute, in the Bar Association and National Legal Aid Association with their numerous affiliated bodies. Thus effectively organised they form a pillar of its democratic structure. But I hope to write about lawyers and law studies in subsequent letters.

○ ○ ○

The Mundhra Inquiry and Chief Justice Chagla's report and the resignation of the then Finance Minister under pressure of public opinion have created considerable impression on some important men, lawyers, and politicians whom I met. They saw in what had happened in India a healthy sign of democratic vitality. U.S.A. has similar problems. One probe in alleged official misdeeds was being conducted there about the time we were there. The Sherman Adams episode was to come a few days later.

○ ○ ○

Everything we saw in Washington reminded us of the burning desire in U.S.A. to think in terms of the world, Congress Library being its visible symbol. One of the largest libraries in the world—if not the largest—it is gadgetted so as to bring you any book you want within a few minutes. Its Oriental Section gives a more complete idea of Asia than any other single spot we saw. Piloted by Dr. Maurer we wandered through rows and rows of bookshelves set apart for Indian languages. Ultimately we arrived at the Gujarati section. There were files of dozens of Indian dailies amongst them I saw the daily *Janmabhoomi* numbers duly filed and catalogued. And there were leading authors in Gujarati represented by most of their works. Most of my works had a shelf to themselves with *Tapasvini*, the latest novel, only missing!

And we also met Indian students, among them one of the earliest batch of Bhavan students. They appeared to be lost in a huge world but making good.

Yours sincerely,

K. M. Munshi

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TRUTH ABOUT KRISHNA-AVATAR

AMONG the Upanishads belonging to *Atharva Veda* is *Sri Krishnopanishad.* The truth about Krishna-Avatar as described in that Upanishad is given below:

Long before Krishna - Avatar, God had decreed that the Devas be born as humans on the earth. On hearing this order, the Devas became frightened and prayed to God: "After having been gods, it is humiliating to be born on earth. But as it is Thy wish, it cannot be counter-manded. However, we submit, we must be granted the privilege of living in close physical contact with Thee."

When the Lord heard these affectionate words from Rudra and other gods, He was pleased and replied, "So be it; I shall give you ample opportunities for close physical contact with Me." All the gods expressed to the Lord their gratefulness for this gesture.

So, when the Lord decided to be born in Nanda's kingdom as Krishna, the goddess of Mukti incarnated herself as Yasoda. The Brahmavidya Maya incarnated as Devaki; Vedas took the shape of Vasudeva. Thus Krishna was born: the Content of the Vedas.

Brahma incarnated as the hand-staff of Krishna and Rudra as his flute whereas Indra took the shape of the horn with which Krishna blew. Gokula was the incarnation of Vaikuntha itself. The trees of Gokula were really the *tapaswins.* Anger, greed etc.

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became the *asuras*. Sesh-naga took the form of Balarama accompanying Krishna the Everlasting Brahman. The *riks* of the Vedas took the form of Rukmini and other sweethearts of Krishna. Chanura, the wrestler, became the incarnation of Hate. Jealousy became the pugilist demon Mushtika; Arrogance, Kuvalayapida the elephant; pride as Bakasura; compassion as Mother Rohini; earth as Satyabhama; disease as Aghasura, Kalipurusha as Kamsa, tranquillity as Sudama; Truth as Uddhava; Vishnu-cum-Lakshmi as his Conch.

When Krishna broke mud-pots containing milk and curd in Gokula, making them flow down, he pointed to the Ocean of Milk where He always sports as a child. The Discus which Krishna bore in his hand was Brahmaswarupa. Dharma became his cowrie-fan; Vayu became his garland Vaijayanti; Rishi Kashyapa became the mortar and Mother Aditi as the cord with which Krishna was tied in the house of Nanda. The sky became his umbrella. The mace which Krishna weilded was Kalikadevi. Vaishnavi Maya became his bow and Yama became his arrows. The universe became the lotus which Krishna sported in his hands. Garuda became the fig-tree and Sage Narada along with tranquillity became Sudama; *bhakti* became Brindavan; *buddhi* became Sri Krishna's Kriya-Shakti.

Thus there is no difference between the cow-herds, cow-herdesses, Gokula etc. and the Lord. They were one and the same Almighty.

पादाश्रितानां च समस्तचौरं श्रीराधिकाया हृदयस्य चौरम् ।
नीलाम्बुजश्यामलकान्तिचौरं चौराग्रगण्यं पुरुषं नमामि ॥

Obeisance unto the Prince among Thieves
Him Who robs all of those that seek His feet,
The heart from Radhika and
The colour from the blue-lotus.

—Anon.

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SCENES from **RAMACHARITAMANASA** of Goswami Tulsidas

Greatness of Bharata

After receiving Sri Rama's Sandals Bharata returned to Ayodhya and installed the Sandals on the throne. Taking the permission of Guru Vasishtha, Bharata repaired to Nandigram and practised severe austerities. At the same time he ruled the kingdom as part of his Dharma.

नित पूजत प्रभु पाँवरी,
प्रीति न हृदय समाति।
माँगि माँगि आयसु करत,
राज काज बहु भाँति॥

Bharata worshipped Sri Rama's Sandals incessantly with his heart and soul. Again and again he sought the permission of the Sandals in the multifarious acts of rulership.

लक गात हिय सिय रघुबीरू।
जीह नामु जप लोचन नीरू॥
लखन राम सिय कानन बसहीं।
भरतु भवन बसि तप तनु कसहीं॥

Out of his unbounded love for Sri Rama and Devi Sita he was flush with excitement, while discharging state duties. His hair stood on end. The names of Sri Rama and Sita were always in his heart and on his lips. From his eyes flowed copious tears of ecstasy. Rama, Lakshmana and Sita were *de facto* dwellers in the forest, but Bharata, although living in the capital, was reducing his body by self-chosen *tapasya*.

दोउ दिसि समुझि कहत सबु लोगू।
सब बिधि भरत सराहन जोगू॥
सुनि ब्रत नेम साधु सकुचाहीं।
देखि दसा मुनिराज लजाहीं॥

Looking at them both, people said that Bharata's actions were in every way praiseworthy. When the pious heard of Bharata's austerities, they felt awkward about themselves. Seeing Bharata's condition, even the great rishis felt ashamed of themselves.

परम पुनीत भरत आचरनू।
मधुर मंजु मुद मंगल करनू॥
हरत कठिन कलि कलुष कलेसू।
महामोह निसि दलन दिनेसू॥

Bharata's way of life was so pure, sweet, fair, gladdening and auspicious that it could destroy the worst sins and sorrows of Kaliyuga, like the sun

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destroying the great darkness of the night (ignorance).

पाप पुंज कुंजर मृगराजू।
समन सकल संताप समाजू॥
जन रंजन भंजन भव भारू।
राम सनेह सुधाकर सारू॥

In regard to the accumulated sins, Bharata's life was like that of a lion towards a herd of elephants. It removed a world of sorrows. It gladdened the hearts of the faithful. It freed one from the burdens of *samsara*. It was the nectar of the Moon called *Rama-prema*.

सियराम प्रेम पियूष पूरन
होत जनम न भरत को।
मुनि मन अगम जम नियम
सम दम विषम व्रत आचरत को॥
दुख दाह दारिद दंभ दूषन
सुजस मिस अपहरत को।
कलिकाल तुलसी से सठन्हि
हठि राम सनमुख करत को॥

Had Bharata not been filled with the nectar of *Rama-prema*, how could *yama, niyama, sama, dama* and great *vratas*, difficult of conception, come to have been practised by *munis?* What could have removed the sorrow, torment, poverty, pride and hate of mankind but for Bharata's fair name? Who in this Kaliyuga could have perforce brought fools like Tulsi face to face with Sri Rama?

भरत चरित करि नेमु
तुलसी जो सादर सुनहिं।
सीय राम पद पेमु
अवसि होइ भव रस बिरति॥

Those who listen with *niyamas* to the life-story of Bharata with devotion, says Tulsi, will surely win their devotion to the feet of Sri Rama and ultimately become free from all attachments to worldly pleasure.

O Rama! Ahalya was a stone; the monkeys were mere animals and Guha was a chandala; *yet, You gave them all* moksha. *Born though a man, I too am a stone because of my stony heart and an animal because of my ignorance and a* chandala *by conduct. Yet why don't You liberate me?*

—Rahima Kavi

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LORD GANESA

P. Raghunath

THE familiar and interesting figure of Ganesa or Ganapati, the pot-bellied, elephant-headed, single-toothed, Lord of knowledge and success, as well as the destroyer of impediments, occupies an outstanding position in the hierarchy of Hindu deities. He is the first God to be invoked at the commencement of all auspicious undertakings of an orthodox Hindu. The immense popularity of Ganesa is mainly attributed to his potency to help surmount obstacles in the performance of all tasks whether religious, social or personal.

A popular legend about the origin of the quaint physiognomy of Gajanana—the elephant-faced—is mentioned in the *Siva-purana* as follows: Parvati made Ganesa—he had a normal head then—out of the scrapings of turmeric paste with which she had annointed her body and set him down to guard the gate while she was having a bath. Meanwhile Siva returned unexpectedly.

Finding the entrance to his own house barred by an unknown gate-keeper, Siva got wild, cut off his head and entered the house.

When Parvati came out and knew this, she was irate and would not be pacified until Siva promised to restore the guard to life. But as the head was not to be found Siva ordered his Ganas to bring the head of the first creature they met. They

brought an elephant's head which was supplanted on the guard's human trunk. But to compensate for the disfigurement of her child, as Parvati claimed him to be, Siva made him the chief (Pati or Isha) of his Ganas. He further endowed him with supernatural wisdom and sagacity and power to help overcome difficulties. And thus,

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Ganesa became the first God to be invoked before all others.

It is commonly believed that Ganesa lost one tusk during a quarrel with Parasurama, the chief disciple of Siva. Some maintain that Ganesa broke one of his tusks and wrote the *Mahabharata* with it, to the dictation of Vyasa. To an elephant, the tusk is a matter of great pride. Hence this action of Ganesa is considered as a symbolic demonstration that no personal sacrifice is too much in the cause of spreading Knowledge and Truth (Dharma and Jnana). Ganesa, also called the Siddhi Vinayaka (Lord of Success) or the Satya Vinayaka (Lord of Truth), is regarded on a level with the Goddess of Learning, Saraswati, in the field of education.

Avaiyar, the great Tamil poetess, has depicted Ganesa as the embodiment of all Yoga Sutras in her *Vinayakar Ahaval*.

Most stories about the origin of Ganapati agree on one point. He is not born out of the physical union of Purusha and Prakriti, but from the element of earth itself and rides a Mushika (rat). Hence the corpulant rotund body of Vighneswara (the remover of obstacles) riding on a rat is symbolic of Mother Earth with the burrowing rat hidden under.

A more rational conception about the origin of Ganesa is centred round his immediate relation with the earth and its tillers. According to this interpretation Ganesa was a guardian-deity worshipped by the ancient agriculturists. The primitive cultivators were in frequent danger of crop-havoc caused by the wild animals of which the elephants were the most perpetually troublesome. An elephant-headed God alone, they thought, was capable of scaring away the elephants, and protect the tribes as their Lord (Isha).

Though Ganesa is a favourite god throughout our country, Maharashtra is unique for its celebration of Ganesa Chaturthi with great enthusiasm. Lokmanya Tilak gave a new slant to this festival.

Ganesa Chaturthi falls on the fourth day of the month of Bhadrapada (August-September). After an elaborate Puja, clay-images of Ganesa are taken in procession and immersed in the sea. A handful of sand is taken back from the sea-bed and sprinkled in the grannery and other valuable household properties to ensure prosperity. During this season Maharashtra resounds with the slogan of 'Father Ganesa, return quickly, come early next year', which is really an earnest entreaty for the quick return of the harvest season.

The *Skanda-purana* says that once while Ganesa was walking through Chandraloka (world of the moon) he slipped and

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fell. The moon, the only witness of this accident, laughed heartily at the massive figure lying prostrate on the ground. Outraged by the insult, Ganesa cursed the moon to vanish from the world for ever. The gods in heaven became perturbed at the sudden disappearance of the moon and deputed Brihaspati to pacify Ganesa. Ganesa cooled down and modified the curse that those who see the moon on that day of the year will be subjected to false accusation and allegation for the whole year. On further entreaties of the moon, Ganesa prescribed a Vrata or *puja* on the Chaturthi day to annul the bad effects that may befall a person who sees the moon on that particular day. Thus has originated the Vrata on this day and is thought the most efficacious means to overcome any hindrances and attain success.

Puranas cite that the performance of this Puja had brought success to many. Krishna succeeded in finding the *Syamanthaka*-jewel; Dharmaraja won over Kauravas, and Damayanti regained her lost husband Nala, all because they performed this Puja. The principal offerings of the Puja are sugarcane and *modakas*—sweet balls made of flour, ghee and sugar.

Ganesa is saluted in a peculiar manner by holding the ears and kneeling. It is stated that Vishnu did this first to make Ganesa laugh and give out the concealed discus (the Chakra) of Vishnu which he had playfully swallowed. This episode explains the philosophical doctrine that the functioning of the Universe is a mere child's play for God.

Based on his physical appearance Ganesa is known by many synonyms such as Ekadanta (single-toothed), Vakratunda (twisted-snouted), Suprakarna (with ears like winnowing baskets), Mushika Vahana (rider of rat) and so on. Ganesa is usually represented by images with an infant's body crowned by an elephant-head and having four hands each holding a noose, an elephant-hook, a cake and a lotus or mace. The Tantras describe ten principal forms of images as: Vighneswara, Laxmi Ganapati, Saktiganapati, Kshitiprasadana Ganapati, Vakratunda, Heramba, Yellow Ganapati, Maha Ganapati, Vrinchi Ganapati and Uchhista Ganapati. Of these Maha Ganapati is represented with as much as 12 hands. In some of the forms, he is depicted as married while mostly he is described as a Brahmacharin.

In Tamilnad Ganapati is known as Pillaiyar or the Child beautiful and the images are installed in every nook and corner, enabling the devotees to worship everywhere and at anytime.

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In short, this deity has risen from the position of a nature-god to its exalted position in the pantheon, even above the Trimurtis. Ganapatyas, who solely look to this deity for Moksha, form an important section of Hindu population in India. They are distributed mostly in the north and north-western parts of the country. Among the Ganapatyas themselves, there are six sub-sects following (1) Maha Ganapati, (2) Harindra Ganapati, (3) Uchhista Ganapati, (4) Navanita Ganapati, (5) Svarna Ganapati and (6) Santana Ganapati. Not only the Ganapatyas but the Saivites and the Saktas and even the Vaishnavites worship Ganesa as an important deity. The Swami Narayan sect of the Vaishnavites regard Ganesa as one of the five principal gods.

The cult of Ganesa is not confined to India or Hindus alone. The Mahayana Buddhists worship Buddha in the form of Ganesa also. Along with the Indian culture and civilisation the belief about Ganesa has also travelled and settled down in Central and South-East Asia. One of the finest images of Ganesa is now to be found in the Tabo monastery of Tibet. Many other bronze and wooden images of Ganesa were discovered during early excavations in different parts of Central Asia. In Nepal Vinayaka is worshipped in five different forms. In Bali, Ganesa images invariably occupy a place in the entrance to any Siva temple.

In respect of the priority for invocation at the beginning of all ceremonials, Ganesa is comparable to the Chinese round-bellied god of good luck and the Roman Janus. He bears some similarity to the grain-goddess of Mexico, the Demeter of Greeks and Ceres of Rome by the association with harvest festival.

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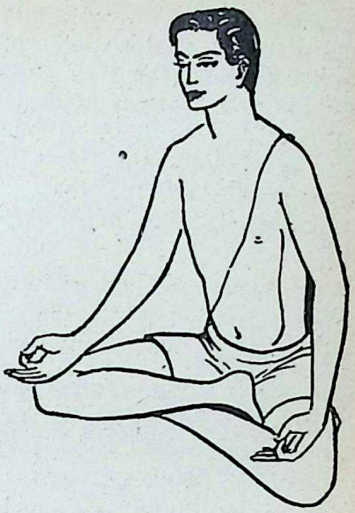
YOGIC ASANAS

• Krishnananda •



By a strange irony of fate, Yogic Asanas are becoming popular among the least suspected: among film-stars and progressivists, both in India and abroad. The present article surveys the origin of asanas, their content and real purpose and points to the danger inherent in their indiscriminate and unnatural practice.

AMONG the accredited modes of attaining oneness with God, is the Ashtanga Yoga or eight-fold Yoga consisting of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. We are concerned with the third step alone for purposes of this article.

These *Asanas* or Yogic poses are also called Pithas. They are practised by the spiritual aspirant not merely as a form of physical exercise, but mainly as spiritual exercises.

Unfortunately, here as in the West, great emphasis is being laid on the physical aspect of the practice and the spiritual side is studiedly ignored. By pandering to the dubious tastes of some social virtuosi, this misrepresentation does great harm to the Yogic science.

There is another question: Are *asanas* necessary at all for God-realisation? Well, there are a number of ways for God-realisation. Out of them Ashtanga Yoga is one. That is prescribed for a certain category of people or *adhikaris* whose mental evolution calls for it. The Guru alone is capable of determining to initiate one into a particular path.

Now if Ashtanga Yoga is the path prescribed, as happens with a vast majority of people, *asanas* form an integral part of it.

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In this article an attempt is made to show that *asanas* have been evolved by the *rishis* of old only for the spiritual evolution of the initiate and not the physical culturist and that the claims made by the latter on his exposition are a mere caricature.

Asanas are so called following the derivations आस्ते अनेन (one becomes God by it) or त्रास्यते अनेन (one attains salvation by it). By using the alternative name *Pitha*, God is designated as being seated on it. Thus its spiritual content is of supreme importance.

There are innumerable *asanas:*

आसनानि च तावन्ति यावन्त्यो
जीवजातयः।
एतेषामखिलाभेदान् विजानाति
महेश्वरः॥
चतुरशीति लक्षाणि एकैकं समुदाहृतम्।
ततः शिवेन पीठानां षोडशोनं शतं कृतम्॥

"There are as many *asanas* as living beings. Mahesvara alone knows the differences between them all. Lord Siva has taken out one *asana* for one lakh of beings as illustration and has thus given eighty-four *asanas* in detail."

Out of these eighty-four *asanas, Dhyanabindupanishad* points out four, the practice of which will contribute substantially to the spiritual well-being of man. They are: *Siddha, Padma, Simha* and *Bhadra asanas:*

सिद्धं पद्मं तथा सिंहं भद्रं चेति चतुष्टयम्।

Even among them, the same

> "The methods and techniques of the Yoga, particularly those of the Raja-Yoga, contain in themselves nearly all the sound techniques of modern psychoanalysis, psychotherapy, psychodrama, moral education and education of character."
>
> —**P. A. Sorokin.**

Upanishad recommends Siddhasana as leading one to maximum benefit:

श्रेष्ठं तत्रापितु सुखे तिष्ठेत् सिद्धासने सदा॥

The *siddhas* proclaim:

यमेषुतु मिताहारं अहिंसा नियमेष्विव।
मुख्यं सर्वासनेष्वेकं सिद्धाः सिद्धासनं
विदुः॥

"Moderation in food among Yamas and *ahimsa* among Niyamas are most important. Even so among *asanas* Siddhasana is most important—say the learned."

Siddhasana is described in *Trisikhi Upanishad* as follows:

योनिस्थानकमंघ्रिमूलघटितं कृत्वा दृढं
विन्यसेत्
मेण्ढ्रे पादमथैकमेव हृदये कृत्वा हनुं
सुस्थितम्।
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्येत्
भ्रुवोरन्तरे
ह्येतन्मोक्षकपाटभेदजनकं सिद्धासनं
प्रोच्यते॥

"Place the left heel firmly on *yoni*. Plant the right heel firmly below it (as illustrated). Keep the chin about

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four inches above the heart. Hold the senses together. Look steadily along the middle of your brows. This *asana* will surely open the gates of heaven."

चतुरशीति पीठेषु सिद्धमेव सदाऽभ्यसेत् ।
द्वासप्ततिसहस्राणां नाढीनां मल-
शोधनम् ॥

"Among the four thousand *asanas*, Siddhasana alone must be practised at all times. It helps to clear the dirt from the seventy-five thousand *nadis* of the human system."

Further:

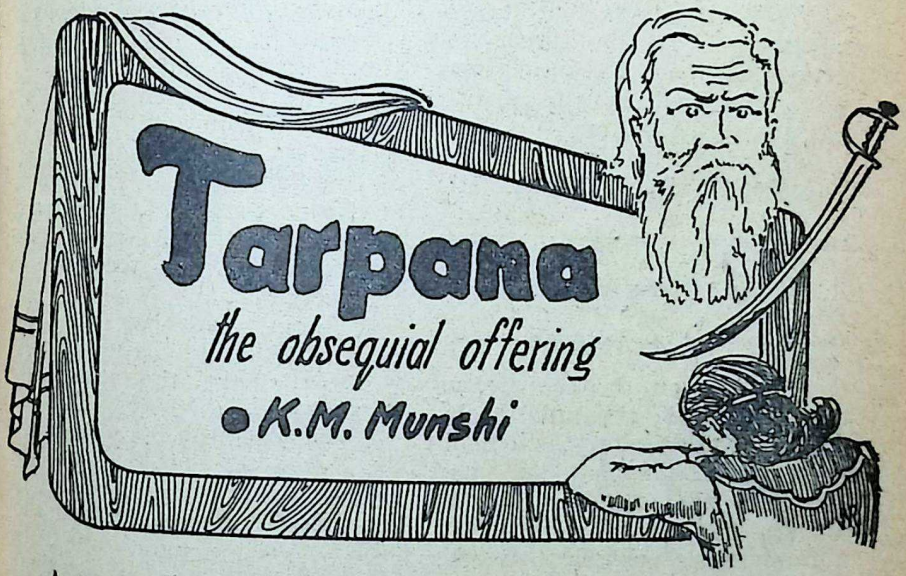
आत्मध्यायी मिताहारी यावद्वादश-
वत्सरम् ।
सदा सिद्धासनाभ्यासात् योगी निष्पत्ति-
माप्नुयात् ॥

"That *yogi* who, for twelve years, contemplates on the *atman*, is moderate in food habits and always practises Siddhasana, will attain perfection."

I have taken only one *asana* for purposes of illustrating its absolute spiritual content. All the other *asanas* have been evolved with this same spiritual object in view.

When all is said, it must be pointed out that these *asanas* should be prescribed by the Guru and should be practised, in the initial stages, under his direct supervision, without which their practice is positively dangerous.

Starting from next issue



A new short historical novel in "Bhavan's Journal"

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thus taught Sri Ramanuja

As the founder of the doctrine of qualified non-dualism, popularly known as the theory of "Visishtadvaita", Ramanuja gave a powerful challenge to the followers of Sankara. Here Prof. J. D. Swamidasan analyses the subtleties of the theistic as opposed to the absolutistic philosophy and describes the great contribution of Ramanuja.

J. D. Swamidasan

THE second great name in the philosophy of the Vedanta is that of Ramanujacharya. Its first great exponent had been Sankaracharya who flourished in the eighth century A.D. Ramanuja's system is a rival interpretation of the Vedas and the Upanishads. His emphasis is on the theistic, as opposed to the absolutistic elements in the Vedas, the Upanishads, the *Bhagavad-Gita,* and especially the *Brahma-sutra* of Badarayana.

Ramanuja's principal works were the *Sri-Bhasya,* a commentary on the *Brahma-sutra,* and one on the *Bhagavad-Gita.* He also wrote the *Vedantasara,* the *Vedarthasamgraha* and the *Vedantadipa.* His philosophical views were considerably influenced by the Vaishnava religious tradition in South India, the Bhagavata cult, by the literature of the *Pancharatra,* the hymns of the poet-saints, the Alvars, known as the *Nalayira Prabandham* and the teachings of the Aenars.

Ramanuja was born at Sriperumbudur in the Pandya country about the year 1017 A.D. He was married off at the age of sixteen by his father, and soon after left to join the school of Yadavaprakasacharya at Kanchi. He left Yadava later on owing to disagreement over the interpretations of certain texts and came under the influence of

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Yamunacharya, also called Alavandar, the head of the *mutt* at Srirangam. Yamunacharya desired to instal him as his successor at Srirangam, but he died while Ramanuja was still on his way from Kanchi. Legend has it that when Ramanuja paid his homage to the body of the Acharya he noticed that three of his fingers were bent. This was interpreted to signify three unfulfilled desires, two of them being the propagation of the *Prapatti* (absolute self-surrender) doctrine of Vaishnavism and the writing of a commentary of the *Brahma-sutra* from the Vaishnava point of view.

Ramanuja resolved to fulfil the last wishes of his teacher. At the age of about thirty, Ramanuja sent his wife away, renouncing the worldly life to become a complete *sannyasin*. He travelled far and wide in the country, converting large numbers to the doctrine of Vaishnavism. He had once to flee from Srirangam to avoid persecution at the hands of the Chola King, Kulottunga I who was a follower of the Saiva cult, and take refuge in the Hoysala country. After the death of Kulottunga he returned to Srirangam where he lived and taught for many years, till at the ripe old age of a hundred and twenty he died in the year 1137 A.D.

Ramanuja was an intensely religious spirit. The burden of his philosophy was thoroughgoing and a penetrating attack on the absolutistic monistic doctrine—the *Advaita* philosophy of Sankara. In its place he proposed a doctrine of modified or qualified non-dualism, viz., *Visishtadvaita*. He claims with more than a plausible degree of correctness that the scriptural texts do not support the doctrine of absolute non-duality propounded by Sankara and his followers. He points out with unrivalled logical cogency that a purely monistic theory is not even capable of asserting itself as true.

> As the exponent of Vedanta as a philosophy of religion, he reconciles the claims of philosophy with the demands of religion and is between Sankara and Madhva not only chronologically but also philosophically.
>
> —**Prof. P. N. Srinivasachari.**

To assert unqualified identity of any subject, including the Brahman or ultimate Reality, is to perpetrate a meaningless tautology. Indeed, since even identity is a relation, relationless, unqualified Absolute—a Nirguna Brahman—cannot even be asserted to be identical with itself. It seems clear that a monism such as that of Sankara or of Spinoza in European philosophy may indeed be irrefutable, but only because it can

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never be consistently stated on the ground of its own principles. It is even more obvious that an absolute monism must of necessity be sterile and dumb, since any development of it can only be at the cost of self-consistency, that is, by the surreptitious introduction of qualities, of predicates—in short, of multiplicity and difference.

Ramanuja's criticism is specially directed against Sankara's two doctrines of *maya-vada* and *avidya*. According to the *maya-vada* doctrine of the Sankarites, the world is an illusion, an appearance, being ultimately the product of *avidya* or ignorance. The individual self too, the *Jiva*, is illusory. The *Atman* is identical with the Brahman. Due to *ahamkara* (egoity), itself the product of *avidya*, the *Jiva* fails to realize the identity of *Atman* and Brahman. The gist of the teachings of the Sankarites amounted to the assertion that Brahman alone is, that its true essence is *nirguna*—that is without qualities, undifferentiated. The world, matter and individuals, are ultimately appearances due to the magic power of Brahman, which deceives only the ignorant. Iswara too, the personal God, Creator of the Universe and the object of the religious devotion, is not pure Brahman but ultimately an illusion which has to be transcended.

The Marquis of Zetland narrates in his autobiography an incident when as Governor of Bengal he was invited to a conference of Indian philosophers in Calcutta, and listened to learned expositions of the Sankarite doctrine of *maya-vada* and *avidya*. Lord Ronaldshay had but one question, which he stated rhetorically: If the One alone is, whence arises the illusion of the many? Whence arise *avidya* and *maya?* Ramanuja posed the question eight centuries earlier.

Ramanuja has some telling criticisms to make of Sankara's theories. First of all, he points out that Sankara's distinction between, and separation of, Brahman and Iswara is unjustified by the texts of the Vedas and the *Brahma-sutra*. How can that which is described as *Sat, Chit, Ananda* be consistently said to be devoid of attributes? Further, asks Ramanuja, where does *avidya* reside or belong? It surely cannot belong to Brahman either partially or wholly, for Brahman is pure consciousness and self-luminous. How can the perfectly self-luminous contain darkness and ignorance? If *avidya* does not inhere in Brahman, it can exist nowhere since there is nought but Brahman.

The world of objects and individual souls cannot be *Maya* in the sense of ultimate illusion. If it were true that the appearance of the world is just illusion, so then would the scriptures be which are a part of

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the perceived world-appearance. And then the very foundation of Sankara's philosophy is undermined, and the whole edifice of his speculations topples into nothingness and illusion. There is no sense, says Ramanuja, in describing any existent being as illusory. Existence may be finite, limited, temporary, dependent, but it cannot be partial. Existence is not an attribute which admits of degrees. A thing either is or is not. Finally, Ramanuja ferrets out the Advaita philosophy from its last refuge of contradictory predication. To describe the world as both real and unreal, *sat* and *asat*, as Sankara does, is to indulge in quibbling and to abuse the meanings of words which have a valid significance in normal philosophical usage.

Having refuted the Advaita philosophers, Ramanuja draws his own positive conclusions which are meant to secure the postulates of the religious and the moral life to explain away experience.

The Brahman or Supreme Reality and 'Iswara' or God as Person are one and the same. There is no justification forcing a wedge of distinction between the two. When the *Sutras* describe Brahman as Nirguna, qualityless, the description is to be understood as meaning that no imperfections, no finite qualities, no limitations apply to Him. The Upanishadic dictum *Tat Tvam Asi*, That art thou, does not imply an identity of Brahman and *Atman*, of the supreme Reality and the self of the individual, but only an absolute dependence of the finite self upon the infinite self, and its likeness unto Him. The personal God of religion is the supreme reality. And his creation, the world or souls and inanimate things, is also real. When the scriptures speak of the *Maya* of Brahman, they mean his genuine, spontaneous creativity, not any power of producing illusion.

God is omnipotent, eternal and infinite. He is the repository of all perfection, an active, real person, a being of infinite love, goodness and mercy, a Knower—not just a neutral consciousness.

The goal of human endeavour is fellowship, communion with God, which does not amount to identity or self-annihilation. The path to salvation is through self-surrender, through *Bhakti;* and the Way of Grace—not mere *Jnana* or knowledge.

Later disciples of Ramanuja made a distinction between *Markata-nyaya* and *Marjara-nyaya.* The northern *Vadagali* School advocating the former, that the devotee's soul is like the young one of a monkey, that it must make its own efforts and cling to the breast of God, while the *Tengalai* or Southern School supported the theory that the finite soul is like a kitten which God lifts in His mouth and or

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which He freely bestows His grace, salvation, and freedom from the bondage of Karma.

Ramanuja's system, like most of Indian philosophical theories, is a religious philosophy based on the authority of the Vedas. For instance, he denies the possibility of any empirical or intellectual proofs of the existence of God which must be accepted solely on the authority of the scriptures. Again, the aim of the philosophical life is liberation or *Moksa*. It is quite reasonable to question whether such philosophies are philosophy in the usual and stricter sense of the term. But within such a broad limitation, common to most systems of Indian speculation, Ramanuja's philosophy remains one of the most acute and profound in all philosophical theism, whether in Indian thought or in the thought of any other people.

In its many ramifications the Ramanuja School vastly influenced subsequent philosophical ideas and its spirit permeated into the common consciousness and the living attitudes and yearnings of vast numbers of ordinary people, embracing in its fold the twice-born and untouchable, Bauddha and Jaina, man and woman, the wise as well as the simple.

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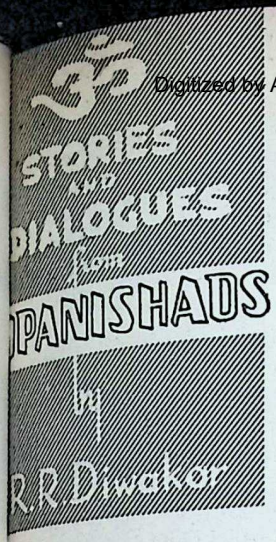

GARGI
the fair questioner

[from Brahadaranyaka Upanishad]

KING JANAKA of Videha performed a great sacrifice. He gave gifts to all very generously on that occasion. He loved to see important questions discussed in his presence. So he caused one thousand good cows to be collected in the yard with gold pieces tied to their horns. This was within sight of the grand assembly that had met there for the sacrifice.

Then he announced, "He who can defeat all others in debate can take away this coveted prize of a thousand cows."

This was a tempting prize no doubt. Hundreds of learned men who had assembled there began to look at one another. But when none had the daring to go forward and even touch the cows, Yajnavalkya the famous sage who was there in the assembly had the audacity to step forth and ask one of his disciples to march off with the cows!

Each one of the learned that were present there saw the prize slipping out of his grasp. But who could challenge the famous Yajnavalkya?

Aswala, king Janaka's high-priest, got up in a rage and asked, "Answer me, O Yajnavalkya, how dare you assume that you are the foremost among all the seekers after knowledge and appropriate the prize to yourself? Do you know Brahman?"

The sage was, however, unmoved. He calmly replied, "No, good sir, I bow to him who is the knower of Brahman. But I am a poor Brahmin and need the cows badly."

Aswala was not silenced by the rebuff. He asked, "Then tell me, how does a householder conquer death?"

"By worshipping the god Agni, and through the support of Vani," replied Yajnavalkya.

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Aswala persisted. He asked Yajnavalkya the details of sacrifices to various gods who bestow different boons. He questioned the sage about ceremonies and rituals, the verses to be recited and the rites to be observed. The sage answered all the queries, calmly and correctly. All of Aswala's learning could not defeat the sage.

By now, however, a few more had gathered courage. Several learned Brahmins came forward to ask various questions on the Vedas and the sacrifices. One asked where king Parikshit was. Yajnavalkya told him that he was in the heaven allotted to those who performed the *Aswamedha* sacrifice. Another asked the sage what the Atman was? The sage replied, "Atman is not known by my telling you, nor by your learning from me. He is all-pervading, without beginning and without end. He is known only by the true seeker, through self-realization."

Thus was the debate waxing and waning and the sage calmly answering them all, when out stepped a fair Brahmin girl to contest the prize. She was Gargi Vacaknavi. She asked, "All known things are pervaded by elementary matter. Can you tell me, O sage, by what that elementary matter is pervaded?"

"By ether," replied Yajnavalkya. She asked, "By what is ether pervaded?"

> The Upanishads contain the essential ideas, the governing principles of our cultural life. They do not speak to us of limited dogmas or of ethical and theological rigidities. They deal with man's search for the eternal which is the source of truth and joy.
>
> —**Dr. S. Radhakrishnan.**

"By Brahmaloka," replied the sage.

"Then by what is Brahmaloka pervaded?" she continued.

At this Yajnavalkya lost his temper.

"Do not ask silly questions for the sake of asking. Shut up or your head will fall from your shoulders." Gargi retired abashed.

As the debate progressed she again gathered courage. The Brahmins marvelled at the young woman who could thus challenge in contest the well-known sage. But Gargi had now questions worthy of the sage's learning:

"Here are two questions," she said, like the brave bowmen of Kasi and Videha with arrows strung to their bows. "Tell me, if you can, O sage! what is it that is beyond the heavens and below the earth, yet between the heavens and earth too —that which is past, present and future?"

The learned Brahmins held

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their breath. They were wondering what the reply could be. "By *Akasa*, by ether, the all-pervading, that is past, present and future," replied the sage. "And what is it that is finer than *Akasa*, ether itself?" asked Gargi. The men gathered were surprised at the persistence of the fair questioner. But Yajnavalkya calmly replied, "By the all-supreme Spirit, the creator and supporter of all things, the all-pervading, and the immanent without beginning and without end. This Spirit is the innermost reality in the heart of man beyond pain and old age." At this Gargi admitted her defeat and addressing the assembly said, "None of us can win the debate against this great sage. He is the master of spiritual knowledge."

The debate should have rightly ended here. While the assembly acknowledged the mastery of the sage, they also admired the courage and learning of fair Gargi.

But a few young men did come forward with petty questions, which Yajnavalkya answered and twitted the ambitious novices.

Lastly the sage said, "I shall be glad to answer more questions. I am here to reply to your satisfaction."

But he had already answered questions big and small and all were silent. He was the undisputed victor in the great debate.

[*To be continued.*]

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NO one is indispensable. Getting angry when discussing anything with another is a sure sign of the weakness of one's character and is also a "ruse" to hide the weakness of one's case.

Do not trust a man who laughs without any real reason to laugh and a woman who cries without any real reason to cry, when talking to you.

Do not be had for a "mug" by any one who flatters you to your face.

Whatever job is given to you, do not concentrate only on what others can see, but be thorough more behind the scenes.

Serve mankind like a honey bee giving your very best to others and expecting nothing personal in return.

Giving joy to others should be greater joy to you.

Look out for opportunities to serve your country and your people and not for opportunities to gain personal power and wealth.

Learn to see yourself as others see you and do not be sensitive and touchy to things said about you, which may not always be to your liking.

If by the Grace of God you occupy a high position of authority in life, do not "live in the clouds," but have your feet on mother-earth. Remember, no individual can ever be permanently perched upon the summit of power and plenty. Use your privilege and authority of high position in life to serve your fellow-beings kindly, honestly, efficiently, sincerely, gently and yet firmly.

Have courage, character and faith in yourself to tackle problems in your life. Have faith in our people who are really magnificent.

There is nothing impossible in life to achieve provided your aims are sensible and practicable if you have the determination to achieve it. Do not be your own enemy, causing yourself avoidable disillusions and distresses by accepting every "Tom, Dick and Harry" as a person of unimpeachable character and then later finding that he is not. Do not form an opinion of others on hearsay evi-

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What Life Has Taught Me

"Whatever job is given to you, do not concentrate only on what others can see, but be thorough more behind the scenes."

Gen. K. M. CARIAPPA,
former C-in-C, Indian Army.

dence, but by your own personal observations.

One will not be sorry in life by giving more and taking less.

God, an abstract being, must be in your thoughts always. Fear Him. This will help you in your service to mankind in general.

It is wrong to expect one's young generation to be the same as those of your own generation, as each succeeding generation changes with the rapidly changing patterns of society in the world, but we must retain the fundamentals of one's conduct in and in the observance of the rules of Society.

Always look out for good things in man—basically he is good. Be kind to your "enemy", but you must have strength—physical or moral.

There are so many opportunities in the world to serve mankind well, but there is so little time to do this. It is a sin of the worst order to waste the precious moments of one's short life on useless pursuits. There is no time to be idle.

Learn to obey—you can then command. Learn to be a good "servant"—you can then be a good "master".

There is no end to learning, if one has the desire and the modesty to learn throughout one's life not merely by reading, but from the experiences and examples of others regardless of their position in life.

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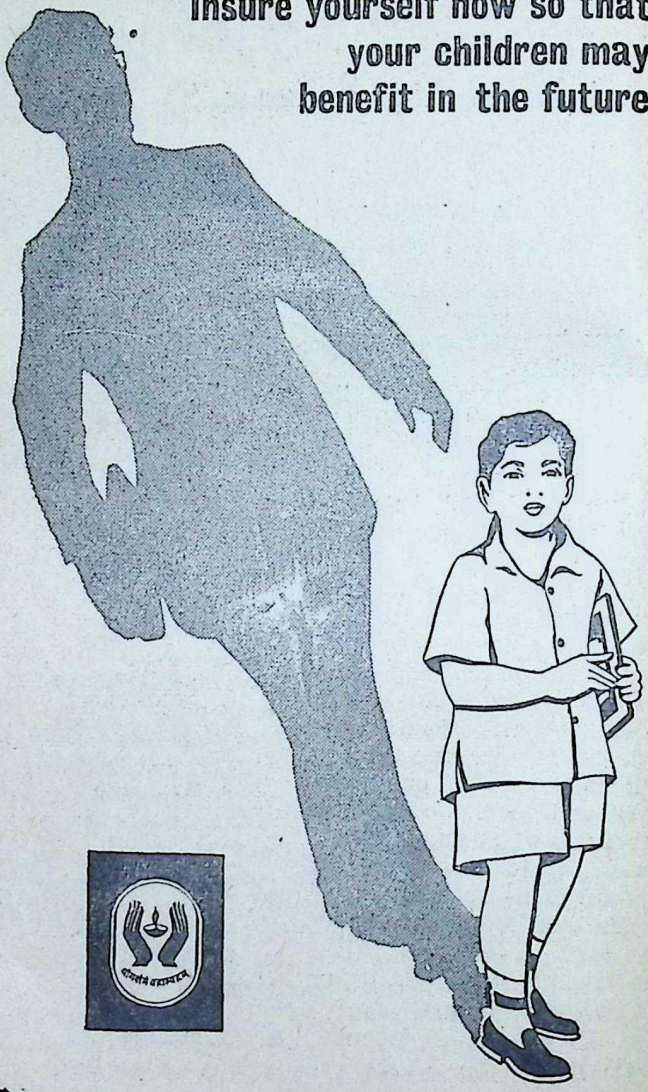

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MUSIC AND DEMOCRACY

Prof. R. Srinivasan

THESE are days when the taste for music has spread far and wide and people in general hunger for the particular form of enjoyment which music gives. While this is a healthy sign from one standpoint, it may not be altogether an unmixed blessing if viewed from a different angle. One of the most effective expressions of the soul of a nation is through her music, and when there is a general renaissance in the life of a nation this is evidenced also in her musical expression.

Music (as well as other fine arts) was in the past a privilege of a chosen few; kings, zamindars and rich people patronised music and musicians. The musician had no anxiety about his livelihood. He was free to pursue his art and keep it pure and high, irrespective of the demands of the people. It was, as it were, only by sufferance that the masses had occasion to listen to these masters. But all that has now changed. As with many other things, music also has passed on from the hands of the aristocratic few to the general mass. Music Sabhas and other similar organisations have made it possible

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for the man in the street to enjoy music as much and as heartily as the zamindars or maharajas of old. Musicians are much in demand and one may say their needs in life are assured, at least in most cases.

But what is the effect of this democratisation on the art of music? Now the patronage has shifted from the few to the many. The average musician of today cannot entirely depend upon the patronage of the aristocracy. He looks for his support to the people at large, and so has to keep them in good humour. The result is obvious.

However intense and sincere the desire of the public for encouraging music may be, the moment the standard of high class music is left entirely to be determined by the mass of hearers, the art is bound to deteriorate. An honest musician who, on the one hand desires to be true to the ideals of traditional Indian Music and on the other wishes to please the hearers, has to live a life of compromise between the ideals and the actual necessities of life.

After all, one may ask, can the public claim to have the vision and inner equipment, that power of grasping the subtleties of our musical system, necessary to lay down the law for the Vidwans? The answer cannot but be unanimous.

There are certain things in life, not of the material or mundane variety, which can only be appreciated from a distance in a general way by the many; it is only given to a few to get at the inner vital centre of an art system and assimilate and reveal its meaning to the public at large. And we are forced to agree with Sir John Wood who said, "music is no place for a democracy; let us have a few dictators."

And so music lovers and those who are interested in keeping our musical system pure and unimpaired owe a duty to meet this problem in the face and find a solution.

Another aspect of the matter which has also to be considered is this. We have plenty of artists, some of them in the top rank. They sing well and to the proper standard and people also appreciate them in a way. But are we having now many *creative* artists in the true sense of the word?

One of the striking features of our music is that while it is apparently hemmed in on all sides by rules and regulations it is at the same time so elastic, so full of possibilities of improvement, and so remarkably capable of *mano-dharma* (creative improvisation). To quote Leopold Stokowki, "While giving due consideration to tradition stemming from the past, Indian Music is free and improvised, so that all powers of

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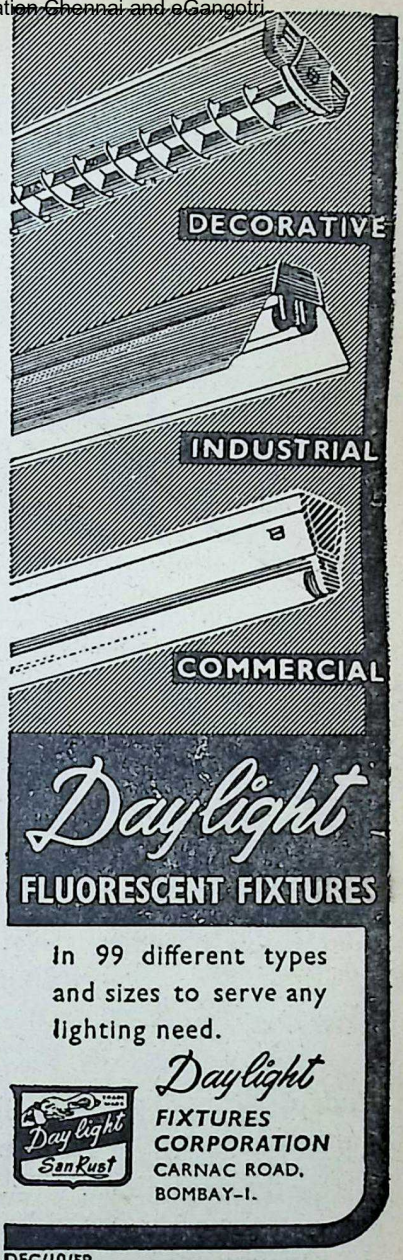
imagination in the musician are brought into play. In this way the music of India is always creative, never a mere reproduction of what is written or played." But how many of our professionals can claim to be truly creative in this sense? I am afraid not many.

On the other hand, some of them even at the top of the profession, lack the necessary general culture so indispensable to a creative artist. They show a tendency to go along the line of least resistance and condemn all creative attempts as spurious or heterodox. This is a natural tendency, but in the wider interest of the art we have to guard ourselves against it, especially in view of the fact that few of the professionals at the top happen to possess high cultural attainment and so they convert a plastic and ever-growing art into a rigid intellectual system. This danger is a real factor to count.

But I believe that the soul of India is not dead, however sluggish her pulse-beats may be in certain departments of her cultural expression. She will see to it that her musical art, which is the pride of the world, continues to maintain its position unaffected by any of the onslaughts which are made on many of her cultural expressions.



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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

णत्वविधानम्

ṇatvavidhānaṁ.—change of 'na' into 'ṇa'.

1. न् (n) changes into ण् (ṇ) after ऋ (ṛ), ॠ (ṝ), ऱ् (ṛ) and ष् (ṣ), in the same word, e.g.

   नृणाम् (nṛṇāṁ) = of kings.
   भ्रातृणाम् (bhrātṛṇām) = of brothers.
   करिणाम (kariṇāṁ) = of elephants.
   गुरूणाम् (gurūṇāṁ) = of teachers.

2. न् (n), at the end of a word does not change into ण् (ṇ) e.g. नरान् (narān).

3. न् (n) of a suffix becomes ण् (ṇ) e.g. प्रभावेण (prabhāveṇa)

4. 'न्' of the suffix ई (ī) indicative of feminine gend becomes ण् e.g. उपकारिणी.

5. 'न्' of अह्न (ahna), when combined with प्र, पूर्व a अपर becomes ण् e.g.

   प्राह्ण: ,prāhṇaḥ) morning
   पूर्वाह्ण: (pūrvāhṇaḥ) forenoon
   अपराह्ण: (aparāhṇaḥ) afternoon.

Student:—Are there any more rules for this?

Teacher:—There are some of the general rules. There a many exceptions. When two words combine and they e press one idea, this change does not take place, as in त्रिनय (trinayanaḥ) and रघुनन्दन = (Raghunandanaḥ)

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Student:—Why is Śiva called 'Trinayanaḥ'?

Teacher:—In addition to the two eyes which all beings have, Śiva had another eye on his forehead. This eye, if opened, caused destruction. So God Śiva always kept this eye closed. But once, when Śiva was in deep meditation and Pārvatī, the daughter of Himālaya, was standing before him with her palms joined so as to offer her worship to him, Madana, the god of love, took his bow and shot his arrows at Śiva. Śiva's meditation was disturbed and in anger, he opened all his three eyes. From the third eye, fire came out and it burnt the god of love.

Student:—We read that भाषा (bhāṣa) is the word used for language; we have also heard that there was a famous writer named भास (Bhāsa). Why is it that in one place it is ष् (ṣ) and in the other स् (s)?

Teacher:—In some words स् (s) changes into ष् (ṣ). There are rules laid down for it, and these are known as षत्वविधानम् (ṣatva-vidhānam).

As regards Bhāsa, he was a well-known dramatist of ancient India. He wrote several dramas. Some of them are very interesting. They are *Avimāraka* and *Vāsavadattā*. His other dramas are based on the incidents of *Mahābhārat*. Some of these are *Dūtavākyaṁ, Dūta-Ghaṭotkacaṃ, Karṇabharaṁ, Ūrubhaṅgaṁ.*

Student:—What are the contents of these stories?

[*To be continued*]

Pickles : Lime, Mango, Avakkai Etc. (14 varieties).
Squashes : Apple, Orange, Grape Etc. (14 varieties).
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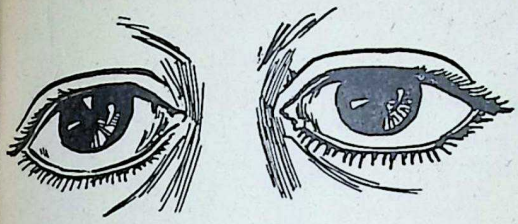
the care of your EYES



SAHIB SINGH AHUJA

STATISTICS about the blind population of the world are notoriously unreliable, but it is safe to estimate that there are at least ten million blind people living today. At least four million are to be found in India and China. There are 800,000 in Indonesia and 338,000 in Pakistan. Africa shelters more than one million. The number of blind persons in pre-partition India was estimated at anything from one to two million, although the 1931 Census described only 601,000.

The outstanding fact about the world's blind is that between 80 to 90% live in rural areas yet hitherto welfare work for the blind has been concentrated chiefly in the urban districts. Good eye-sight is a God's precious gift to humanity and it is a curse to be blind. Blind people are often depressed, miserable and morose as they cannot enjoy the beauties of the rugged Nature.

Nutrition has a direct bearing on eye-sight and not all blind people are born as such. In modern conditions when nearly half the world's population is not properly fed, the number of blind is ever on the increase. Our country is no exception to the rule. Most medical authorities regard vitamin deficiency as the chief cause of the high incidence of blindness. In the rice-eating areas of Southern India and the Eastern Ganges Valley Vitamin A deficiency is the major cause of blindness. The scourge is practically unknown in the wheat and milk consuming Punjab. Blindness from cataract associated with advanced years is wide-spread in our country and can be traced to a deficiency of Vitamin C in the diet. Glaucoma is a major cause of blindness in India due to Vitamin B deficiency.

The ability of the eye to adapt itself to varying degree of light is very great. Everyone knows that it is difficult to see well when one goes from bright sunlight into a dark room, but that after a certain time the sight

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improves, and after half an hour in the dark the eye's sensibility to the light is 10,000 times greater. It is this faculty for adapting itself to the light that is impaired by the lack of Vitamin A, and, precisely because this faculty is so great, it is impossible to record the slightest lessening of it.

It should be realised that night blindness is not an isolated symptom, but the sign of lack of Vitamin A in the whole system. Even if the tendency to night-blindness is so slight as to be hardly noticeable, this lack of Vitamin A may lead to other symptoms which are not unimportant. First a general tiredness, lack of spirits, nervousness, occasional headaches, frequent colds, lowered resistance to infection, extreme sensibility to cold, falling out of the hair, bad condition of the nails, a dry skin, dental decay, eye-strain, dizziness, irritated and inflamed eyes. All or certain of these symptoms may be accompanied by slight blindness, and they disappear after a treatment of Vitamin A, the night blindness being the last to go.

Good eye-sight is a reward for correct eating, correct breathing, correct elimination, correct rest and sleep, correct light and ventilation, and correct replenishment of your body through the use of good foods, and Vitamin A.

Do you realise how hard your eyes work every second of the time during the day and night? Yet few of us spend any time in the care of our most precious possession. We are generally unkind to our eyes when we read or sew in bad light; do close work in a jolting bus or train; and visit the cinema too frequently.

A bath to the eyes several times a day in cold water to which a pinch of boric acid has been added, a walk in the open air each day, exercising eyes by looking far away will be greatly beneficial to the eyes. It is paramount to follow a balanced dietary. Keep in mind that you are eating to benefit your eyes:

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and include the foods richest in Vitamin A viz. milk, cheese, butter, cream, yolk of egg, liver, cod liver oil, whole-wheat bread, green and yellow vegetables in your daily menus. Cupping palms over them and 'seeing dark' helps to ease the strain of the eyes. Try and give them ten minutes' rest during the day by placing the palms lightly over the eyes.

If you plan to do four or five hours of reading, sewing or writing at a stretch, take 5 or 10 minutes off every half an hour for eye rest. Close your eyes and put your head down on the desk for five minutes or look out of the window. If your eyes ache and hurt after a day's hard work, lie down for a few minutes with an ice pack on them. A cold compress often does the trick, and if you dislike cold packs, warm ones are all right too. They will relax the eye muscles and bring back the sparkle.

Do not allow glaring lights or direct sunlight to strike your eyes. Provide good light for your study and indoor activities and be sure that your books have generally large print. For reading, sewing and other close work one light shining over the shoulder is not enough, nor is it the right kind of light. Besides one direct light you need general illumination in the room. Constant switching of the eyes from a darkened area to a lighted area causes as much eye fatigue as inadequate light. Keep one light on for general illumination and another directly over your book.

If your eyes get 'bloodshot' on account of strain and tiredness, wash them with a warm salt solution or just plain water, which should be lukewarm. Swollen and inflammed lids, pain with or without redness, blinking, change in vision, excessive granulation on the lids after a night's sleep are all symptoms of eye disorder. Do not tamper with these symptoms at home, but see your eye specialist immediately, as self-treatment and treatment by quacks have often led to dangerous consequences. If something gets

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into your eye and you are unable to remove it by rolling back the lid and flicking it out with a piece of sterile gauze on the end of a blunt probe, go to a clinic or doctor and get it removed immediately.

Eyes are an amazing mechanism and God's precious gift to humanity. Eyes can predict disease long before physician can locate the disturbance in other parts of the body. Brain tumor, high blood-pressure, anaemia, hardening of the optic nerve indicating diabetes, jaundice etc are all reflected in the eye. It is a good idea to have an eye check-up once a year.

There is no such thing as 'wearing out' the eyes. If the light is good and one gets sufficient rest and good food, the more one uses the eyes the stronger the muscles become and more efficient is your eyesight. As we grow older, our muscles become less elastic and eyesight frequently dims. The older we become, the more light we need to see clearly. As we near 45-50, we suddenly find that we need glasses. A tri-focal lens is the best remedy to enable us to see things close at hand, at arm's length and at a distance.

Colour plays a very important part in our daily activities and has a direct bearing on eyesight. Use of colours as are soothing to our eyes should be encouraged in our homes, canteens, offices, factories and other places of our daily work. A close watch on your general health coupled with the above tips will ensure you clear and sparkling eyes, which are a must for lovely good looks.

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QUESTION BOX

ANSWERS by K. M. Munshi

475

Sri B. Bhyravappa, Dharmavaram (Andhra).

Q: *Is there any difference between the Five-Year Plans of Russia and their Indian counterparts? Please enlighten.*

A: Very great and in many facets. In the Russian Plans industrialisation is accented to the subordination of agriculture. With us agriculture is of primary importance. The Russian Plan is worked by a totalitarian state, where the individual is of less significance. Ours is a democratic Plan which eschews coercion.

476

Sri A. Venkanna Setty, Banagarpet, Hospet (Dist. Bellary)

Q: *Why do stars fall down from heaven now and then? Have they any effect on our lives?*

A: Stars are not known to fall. Meteors when they come within the gravitation pull of the Earth are drawn in it, and often in the process are consumed. We call them falling stars. They have, so far as I know, no effect on our lives though in many ages and communities the falling of stars is considered inauspicious.

477

Sri C. S. Raghavan, Renigunta.

Q: *Question No. 393 refers to 'Fate' and 'Karma'. I personally find no difference between them. Can you explain?*

A: You had better study the difference between the two. 'Fate' presupposes that God has decided what we are and what shall happen to us. 'Karma' is the result of our own action, and its working can be altered by our actions.

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Immortal India—106 J. H. DAV

LUNI

RIVER LUNI derives its name from Lavana—salt. This is called the salt river, its name being derived from Lavanavari, having saltish water. This river has its rise near Ajmer (Pushkar) in the hills situated in the south west direction. The location of its source is given as at 26° 25′ North and 74° 34′ East. This river is called Luni at a later stage, but during its earlier course it is known as Sagarmati. Many small tributaries arising from the Aravalli hills join this river. It arises from the Bisal lake near Ajmer. It first takes a sweep towards the North and then passes by the side of Govindgarh. Further on, it is joined by river Sarsuti or Saraswati which rises from the holy lake of Pushkar. After its confluence with Saraswati this original river Sagarmati is called Luni. This river then moves to that region of Rajasthan which formed part of the old Jodhpur State. It is called Marusthali or Marwar. The total length of river Luni is estimated to be about 320 miles. After flowing through Marwar this river ultimately disappears in the Rann of Cutch at a place situated in about 24° 40′ North and 71° 15′ East. This river has several tributaries; they are Lilri, Rajpur Luni, Guhiya, Bandi, Sukri Jawai, and Jojri. Most of them bring down water from the western side of the Aravalli hills between Ajmer and Abu. And it is mainly on account of the rich deposits brought by the river Luni and its tributaries that the southern districts of Marwar have become fertile. To the west of Marwar is the district of Thar and Parkar; to the south-west of Marwar is situated the Rann of Cutch. The very name of Marwar which is derived from Marusthali is indicative of sandy desert, but as we come down from the western and the northern parts of Marwar to the eastern and south-eastern portions, the land becomes fertile, particularly in the neighbourhood of Aravalli hills.

This is due mainly to river Luni and its tributaries; as a matter of fact, the great desert starts from beyond the Luni river and goes northwards. It is stated that half the agricultural produce of Marwar is the gift of river Luni which is particularly a blessing to southern Marwar. The river is full of water mainly in the rainy season. In the summer melons and

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singhoda are profusely grown in the dry bed of this river. In the rainy season this river sometimes overflows the banks and helps the crops of wheat and barley. This river is called Luni as observed earlier because its waters begin to get saltish the more and more it approaches the Rann of Cutch. But even though the water is saltish one can get sweet water by digging wells near the banks. As a matter of fact, large areas are even irrigated through such sweet water taken from the wells dug near the banks. Near Bilara, a dam has been constructed on this river and an artificial lake called Jaswantsagar has been constructed. It is so named after one of the rulers of Jodhpur. Waters from this artificial lake irrigate a fairly large area. As stated earlier most of the tributaries of Luni bring waters from the western slopes of the Aravalli hills. These hills according to some scholars form part of the Pariyatra or Paripatra mounts. Pariyatra is one of the seven Kulaparvatas. According to many *puranas* several rivers including Parnasa or Varnasa, that is, river Banas flow from this mountain range. The entire mountain range of Pariyatra is stated to cover the western part of the Vindhya range, and it is also stated to comprise the Aravalli mountains.

Lilri is one of the tributaries of Luni; it starts from the Aravalli hills to the west of Beawar. Raipur Luni is a stream rising from the Merwara hills and passes by the village of Raipur, ultimately meeting Luni. The tributary known as Guhiya or Guhiyabala, meets Luni at Dunara. In this river a tank called Sardar-samant is constructed and it helps in irrigating a fairly large area.

River Saraswati starts from the Pushkar lake and meets river Luni. It is believed that river Saraswati which rises from the Siwalik range of the Himalayas got lost at Vinasana and again reappeared near Pushkar. It is stated that this Saraswati river was entrusted with the task of carrying the Vadava fire to the western sea. In the Rig Veda it is stated that river Saraswati starts from the (Siwalik) mountains and meets the sea. This large river so frequently referred to in the Rig Veda and described as flowing into the sea seems to have been violently shaken on account of earthquakes and volcanic eruptions. Some of the puranas suggest that the ancient river Sarswati flows for some distance, then becomes subterranean, again emerges at a different place, again goes underground and so on. Several streams and rivers have been described by the name of Saraswati. One of them is rising from Mt. Abu and running in the direction of the Rann of Cutch. Another is near Prabhas Patan where Lord Krishna gave up

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His mortal coils. At Kurukshetra there is Prachisaraswati. At Prayaga Saraswati is said to be moving underground and meeting the two big rivers of India, Ganga and Yamuna, and thus forming the confluence of three rivers called Triveni. River Saraswati flowing from Pushkara lake and meeting river Luni is also called Pushkara Saraswati. The *mahatmya* of Pushkara is found in the Padmapurana. Pushkara means a lotus. A lotus fell down from the hand of Brahma and struck the earth at three places causing three hollows. These formed the three lakes of Pushkara. The legend says that Brahma started performing a sacrifice. His wife Savitri could not come in time for the performance of sacrifice. Therefore Brahma married Gayatri who is said to have come out from the mouth of a cow in order that she could be purified. After Brahma commenced the sacrifice, disturbance was caused by Siva; Brahma appeased him by promising to erect a temple for Siva. Some Brahmins who had come from the South bathed at the place called Swarupghat and it is stated that they became very handsome after the bath. That is why the place is called Swarupghat. These Brahmins were directed by Brahma to have bath in the Prachisaraswati which had reappeared near Pushkar. The lake of Pushkar where Brahma had performed sacrifice is considered to be a very holy place.

It is from this holy lake that river Saraswati flows.

About thirtytwo miles west of Jodhpur, there is a *tirtha* called Samujeswar. River Luni is about a mile from this place. This temple is considered as very ancient. There are several inscriptions also; a religious fair and festival is held here in this temple on the first Monday of the month of Sravan.

Near this place is the town of Dhundada. There are two temples here: one of Verisvar and the other of Lunakesvar. About four miles from this place, in the midst of the Luni river, is situated the *math* of Yogendra Bharati.

From Marwar Junction one branch of railway takes to Luni Junction. From there, one line goes to Barmer station. Jodhpur is also connected with Marwar Junction through Luni.

Be courteous to all, but intimate with few, and let those few be well tried before you give them your confidence. True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation.

—George Washington.

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B. J. Competition—4

1857

GREAT MOMENTS *in* INDIAN HISTORY

◎

C. N. S. Mani

THE year 1857 is considered by Indians as one of the great moments in their history. No other event in the annals of her chequered history has touched the masses of India so much except perhaps the 1930 Civil Disobedience Movement and the "Quit India" Movement of 1942.

This struggle, otherwise known as the First Indian War of Independence, completely closed the chapter of feudal nobility. The set-back they got by the failure of the revolt at the hands of the British rulers, the savage treatment meted out to them, the arrogance the British exhibited towards them, and the sense of common suffering of the people indeed created in them a psychological bond, which marks the so-called Mutiny as the starting point of the rise and growth of Indian nationalism.

A century ago, on the 10th of May 1857, the Indian sepoys stationed at Meerut rebelled. It was a secretly organised revolt, but an afore-time break-out thoroughly upset the plans of the rebel leaders. The rebellion was not a Mutiny, as is commonly understood, but a popular fight for independence not only of the soldiery but also of the dispossessed rulers, whose territories were annexed by the British under one pretext or another; people who lost power and prestige; families which cherished the memory of vanquished glory, protesting against the exploitation that had degraded and impoverished them in the past.

While the peasantry were being crushed by the new economic burdens and famine, the in-

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telligentsia were only looking forward to new concessions in political and economic reforms. Among the masses discontent and anti-British feeling were spreading like fire. The upper classes resented the insults heaped on them by the rulers and their overbearing conduct towards them.

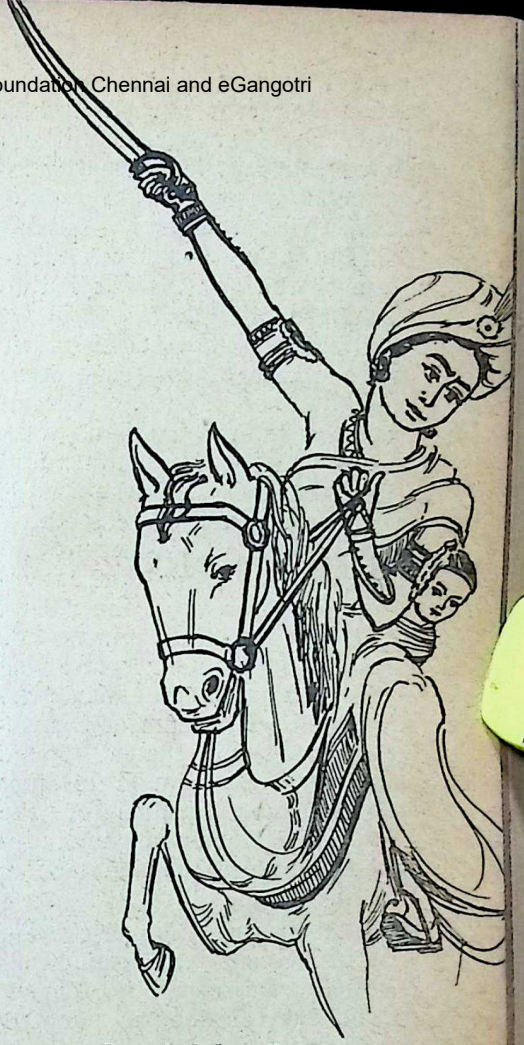
While the East India Company's officials were in total ignorance of the needs and aspirations of the people generally, the judiciary on the other hand struck terror in the hearts of the people. It was at this critical time that the standard of revolt was unfurled by the Indian Sepoys. In the course of the following few weeks it sprawled throughout North India.

It can be safely said that between Calcutta and the frontier of the Punjab, British rule virtually collapsed except for a few miles around Agra and certain garrisons within it, as a result.

* * *

During a century that followed the famous Battle of Plassey, the British rulers had seized under one pretext or another Mysore, Maharashtra, Karnataka, Tanjore, Bundelkhand, Rohilkhand, Oudh, Hariana Prant and the Punjab including the North West Province before partition. In fact, the British had carved out an empire for themselves in India.

Instead of developing and improving the resources of the country, the British rulers completely neglected them to the detriment of the country. Then they systematically destroyed the industries of India, broke up old and well-established trades, ruined handicrafts and handloom industries like the production of fine Dacca Muslin cloth. Economic exploitation was cutting at the very roots of the



Rani Lakshmi Bai.

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peaceful existence of the people, the dumping of British textile goods from Lancashire and the active policy of discouraging indigenous industries for which India was already famous in European markets, were some of the causes that led to the upheaval of 1857.

In addition, the social fabric and the web of existence were being tampered with. This in turn was interpreted as a threat to religion by the Hindus and Mohammedans, with the result the whole country was seething with discontent, resentment and uncontrolled anger and inveterate hatred against the rulers. Emotions ran high among the sepoys and a minor spark was enough to ignite and explode the magazine. The issue of cartridges greased with the fat of pigs and cows was enough to hurt the religious feelings of the Hindu and Mohammedan sepoys alike and raise the standard of revolt.

Another cause for discontent and rebellion was the well-known "Doctrine of Lapse" which Lord Dalhousie adopted, when he was the Governor-General, immediately preceding the 1857 revolt, whereby when a ruler died without a direct heir, his State was annexed by the British Government.

In this context what Karl Marx wrote in 1853 as follows is very pertinent:—

"All the civil wars, invasions, revolutions, conquests, famines, strangely complex, rapid and destructive as the successive actions in Hindoostan may appear" wrote Karl Marx in 1853 "did not go deeper than its surface. England has broken down the entire framework of Indian Society without any symptoms of reconstitution yet appearing. This loss of his old world, with no gain of a new one, imparts a particular kind of melancholy to the present misery of the Hindoo and separates Hindoostan, ruled by Britain from all its ancient traditions and all its past history."

To sum up, the causes of the 1857 War of Independence were, among others, (1) Annexation of several States with little regard for treaties or solemn undertakings. (2) Reduction of independent princes to vassals. (3) Exploitation of the people politically and economically, thus bringing misery on them. (4) Destruction of old ways of life without the creation of a new one. (5) Wounding the self-respect, pride and the religious feelings of all alike. All the above created frustration and roused the indignation of all classes of people who now determined to throw off the yoke of foreign rule.

India has always cherished the memory of those who fought and died in the Indian War of Independence, 1857. Passions were kindled by the British to such an extent by their tactless and unimaginative attitude towards the sepoys that they rebelled, and the British did not know of any other alternative but to take stringent

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measures to stop the spreading of the conflagration further.

Among the rebel-patriots who raised the standard of revolt, proper organisation and effective leadership were lacking. But it was the betrayal of a majority of the feudal princes and landlords and their double-crossing that saved the British rule in India and let down the cause for which the people were fighting, namely, freedom from alien rule.

Among those who laid down their lives in this Indian War of Independence the "death-defying" Rani Lakshmi Bai of Jhansi, the cunning and talented Tantia Tope and the indomitable Kunwar Singh besides a host of others including Bahadur Shah II stand out in glorious colours. But the main hero was the ordinary Indian sepoy, the common peasant and artisan who wrote with blood the glorious chapters of 1857 in Indian history. History has yet to render justice to these heroes by writing about their noble exploits.

On May 22nd 1858, that is, on the eve of the Battle of Kalpi, the famous Rani of Jhansi administered the following oath to the sepoys:—

"We shall not give up Kalpi
as long as we live!
With our own hands
we shall not
Our Azadshahi bury!"

Noble was the fight put up by the Rani of Jhansi, who died at the age of 23 by fighting the British at the famous battlefield of Gwalior. The famous Tantia Tope was captured and publicly executed while Bahadur Shah II was taken captive and sent in exile to Burma, where he died a prisoner.

Thus the 1857 struggle marked not only the beginning of a new consciousness on the part of the people but set the tempo of political progress which culminated in the creation of Independent India in less than a century. The economic and social problems which the Rebellion threw up, however, yet remain to be solved to satisfaction.

What greater solace can there be than the feeling that one has lived and died for a principle? . . . Nobody can lose through suffering and sacrifice. If he does lose anything of the earth, he will gain much more in return by becoming heir to a life immortal.

—Netaji Subhash Bose.

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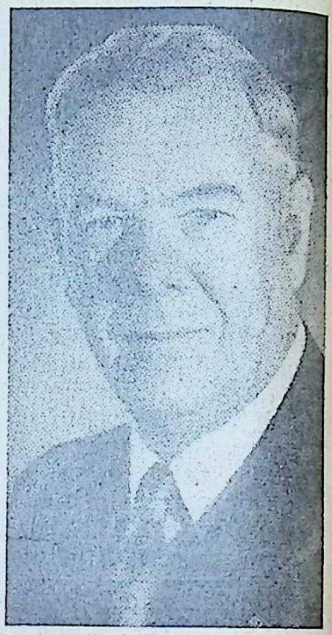
Our Fortnightly Profile—103

Dr. Frensch Verwoerd



WHEN the late King George VI and Queen Elizabeth (now Queen Mother) visited Johannesburg, the editor of a local paper called *Die Transvaler* not only boycotted the visit himself but completely blacked out the news which was one of the biggest events of the country, from his paper. His public sense, however, did not prevent him from allowing a report in his city columns that traffic congestions were likely, without stating any reason. That editor was Dr. Verwoerd, today Prime Minister of South Africa.

If we are to rely on the opinion of men who know South African politics intimately, Dr. Hendrik Frensch Verwoerd (pronounced *fair-voot*) will out-Herod Herod. An uncompromising believer in *baaskap* and *apartheid,* fifty-seven year old Verwoerd had been the best academician in the outgoing Strydom's Cabinet and the late Premier's right-hand man. He has been known as the most ruthless advocate of white supremacy and, as Minister of Native Affairs in the Nationalist Party Government since 1948, he is credited with the enactment of several repressive measures against the natives. To mention one, he ended the system of allowing natives to acquire property rights in native townships and it is enough to know that he is the chief architect of the Nationalist Party's policy of *apartheid.*

Dr. Verwoerd was born in Netherlands in 1901 and came to South Africa at the age of two.

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As a youngster he was very sensitive. The story is told that while at school, boys of English-descent used to ridicule him as an uncivilized Boer. That ridicule stuck at him and has made him a race-fanatic. He studied at various German and French Universities, strangely enough specialising in psychology. Returning to South Africa, he became a Professor of Applied Psychology at the University of Stellenbosch, the centre of Afrikaner nationalism.

He butted into politics in 1936 as a controversial figure. With five other professors he emerged a pro-Nazi by protesting against the immigration of Jewish refugees from Nazi Germany. As newspaper editor he disapproved of South Africa's war effort.

After Nationalist victory in 1948, he was appointed Senator, having failed to win a Parliamentary seat and given the portfolio of Native Affairs in the then Cabinet. As Minister for Native Affairs since then, Verwoerd is credited with ruling even by decrees or proclamations in several fields. His ministry was so powerful that people said his department was a government within a government.

At the demise of Strydom, the acting Prime Minister Mr. Swart was expected to succeed him. But the parliamentary caucus of the Nationalist Party after two ballots chose Verwoerd for the P.M.'s *gaddi*. Of the three who competed—Dr. Donges and Mr. Swart being the other two—Verwoerd was the extremist. A ballot to him therefore is naturally the go-ahead signal for more intensified racial segregation and who knows, for the consummation of the long-cherished goal of the South African Republic within or without the British Commonwealth. Naturally he becomes the Leader of the ruling Nationalist Party too.

A large, tall man—over six feet—Dr. Verwoerd has a shock of silvery grey hair and cold blue eyes. He is quite outspoken even in his extremist views. For instance, he boasts that none of his seven children has ever been bathed or put to bed by a Negro servant. His fanaticism derives largely from a religious zeal, which, it is said, has the sanction of his Dutch Reformed Church. And, of course, there is the inhibited inferiority complex of his childhood days.

While South African Opposition leaders frankly fear him to develop into a racial dictator, so far as India is concerned the door for negotiation is completely barred unless a miracle happens.

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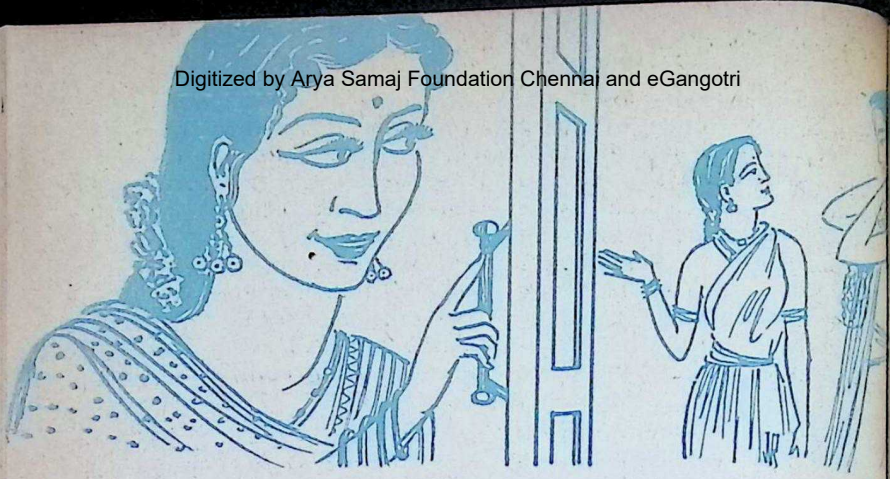

.... I wore the garland round my neck ...

PRINCE NARAVAHANADATTA was wandering aimlessly along the forest adjoining Malaya hills. He was breaking a twig here and trampling upon a flower there. His heart ached for Madanamanchuka.

As he went along the banks of the Ganges, he came across two young Brahmins seated on a green patch, apparently engrossed in deep conversation. On closer scrutiny it became clear that an absorbing story was in progress.

When he came face to face with them, the two men rose up with reverence and cleared their throats. He stopped for a second to hear what they had to say, but was genuinely surprised by what he heard.

"Oh, God of Love, where are you going? Where is your consort Rati? Where is your bow made of flowers?"

Naravahana smiled reassuringly and replied "I am not the love-god, but just a mortal like you. But I have lost Rati, that is true."

The two Brahmins looked at each other in bewilderment.

As though to pull them out of their embarrassment, Nara said "Let us forget that. You were narrating some absorbing story, I could see that. Let me also hear it, if you have no objection, because I have not much work to do just now." He sat down with them in all earnestness. "Who are you and where do you come from? Tell that first," asked he.

The older among the two Brahmin youths bowed his head and started. "Just as you please. In Kalinga there is a city called Sobhavati. In that town lived a brahmin by name Yasaskara. He was learned in the Vedas and had performed

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The Finger of Fate

(SELECTIONS)

many *yajnas*. Mekhala was the name of his wife. To them I was born as the only son, in their middle age. While I was studying the Vedas at the feet of my preceptor, a famine broke out whereupon my parents left for another city called Visala with all their belongings. In our new home, we experienced no clash between Lakshmi and Saraswati.

"I was continuing my studies at the feet of my Guru, along with other disciples of equal age. Among them was a great friend of mine, Vijayasena. He was the son of a rich Kshatriya. One day he came to our master's house with his sister Madiravati. I was so taken up with her beauty that I immediately fell in love with her. My friend introduced us, fortunately, to each other. She too looked at me covertly and smiled meaningfully. She managed to stay there longer and continued to send her messages of love through her eyelashes. With reluctance we parted that day.

"As I went home I felt a fish out of water. I could not help wondering at the craftsmanship of the Creator when I contemplated her dimpled cheeks. I longed to see her again. I longed to be by her side. I envied her maids-in-waiting who could do that always. She became my obsession, day in and day out.

"WHEN I went to the class on the following day with sunken eyes, my friend Vijayasena told me during the progress of the lesson in an aside. 'My sister told my mother about you and my mother wishes to see you so much. So please do come with me to my house.' The invitation fell on my ears like thunder-shower on a parched desert.

"I went with my friend to his house. Vijayasena's mother was obviously pleased on seeing me, a friend and pal of her son, and she entertained me lavishly. She then left us alone. For a few moments Vijayasena went out of the room because his father called him. During that interval, Madiravati's maid entered the room and presented me with a beautiful flower-

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garland and sang a song which had the hidden meaning that it was made by Madiravati with all her love for me. I wore it round my neck and felt as if it were the hands of my sweetheart. I told the maid, 'Tell your friend that my love for her is equally great. I shall lay down my life for her and feel it my reward.' I then sent her away as Vijayasena was returning and afterwards we departed. Another day Vijayasena came over to see my parents along with Madiravati, at my suggestion, of course. In this manner our love for each other was growing day by day in secret.

"ANOTHER day, one of the maids in Vijayasena's household met me and said in confidence. 'From the day Madiravati set her eyes on you, she has no appetite for good food, does not wear good dress or ornaments, does not sing nor play with the parrot or *myna:* the coolest breeze burns her; she is reducing like the digits of the waning moon. Her only interest is in you and your story. This is what my daughter who follows her like her shadow told me. I also verified the truth of the matter from Madiravati's own mouth. So if you want to marry her alive, do something quick about it.' The news was manna to my ears. 'I am your humble servant,' said I and she went away pleased.

"One day a wealthy Kshatriya came from Ujjain along with his son to Vijayasena's house and asked the hand of Madiravati for his son. As soon as I heard this story, I felt like being hurled from heaven by Indra's *vajra;* I became mad, as though possessed by a devil. After some time I became saner and started thinking what could be done to avert this disaster. Finding next to nothing that could be done by me, I allowed myself to drift. The marriage was fixed and preparations were on foot. I just hovered round the place without knowing what to do.

"THE marriage day arrived and the bands blared forth auspicious tunes. I was hopelessly lost. I had nothing to live for and so I came out of the town with a rope to the forest, prepared to quit this world. I tied the rope to a tree and threw the noose round my neck and kicked the foothold; within a second I lost consciousness. When I woke up I saw this friend helping me to regain consciousness. I told him remorselessly: 'Why did you prevent me from putting an end to my life? Love which has cheated me burns me; food is poison to me; music pricks me like needles; the garden is a prison; the flower-garland is a veritable string of arrows and sandal paste burns me like liquid fire.' But he pacified me that life was

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like that and told me his story. He will now tell his own story.'

PRINCE NARAVAHANA was clearly intent upon hearing the other man's story; so he turned towards him. He began:

"There is a country by name Nishadha near Himalaya. It is the birthplace of truth. Life there is like that in *Kritha yuga*. I was born there as the son of a Brahmin called Seelasrutha. Not far from there is a lovely lake of the name Sankha-harda. During a *mela*, I went to bathe in that lake which was crowded with pilgrims. To the right of the lake is a cluster of trees. When I went there without any purpose whatever, I saw a girl of extraordinary beauty picking flowers. She was a standing monument to Brahmadeva as the creator of Rambha and Oorvasi. Her hair which was raven black was done up sinuously and it reached her feet. Her eyes were so bright that darkness fell at their mercy for protection. In her *neglige*, she was a sight for the Gods. She entered my heart at once. She too looked at me and was obviously attracted by me for she stopped gathering flowers and smiled as lovers alone would do. She looked at her heart often lest it should break. All the time she looked at me often through the corner of her eyes. I watched her from a cover. I knew that she knew that I saw her. We were enjoying fun thus for a short while when suddenly

I carried her over my shoulder.

there arose an uproar outside. A rogue elephant was charging at people. The crowd ran pell-mell but we were serenely impervious to the external commotion. But that was not to be; for the tusker thumped and thundered in our direction. He came very near the girl and there was none to help. So I risked my life by carrying her over my shoulders to a place of safety. I was trying to alleviate her fears. All the while I was experiencing inexplicable pleasure at my contact with her body. But my joy was short-lived; for the tusker came on to my new place also. From there again, I carried the girl

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to a more safe place from where she went home. In my new gained pleasure I was so dumbfounded that I forgot to ask her who she was and where she came from. I tottered home. For several days I tried to locate her with no result. This made me mad. I was slowly drifting to death, smitten by love.

"At this stage a fellow student observed me and demanded the cause of my deterioration. He encouraged me by saying that only the courageous and enthusiastic gained their ends, not the cowardly. I had not the courage to divulge my secret love affair and seek remedy and so I repaired to the forest. I wandered all over the country and on one of those days I saw this young Brahmin trying to put an end to his life from which I saved him when I heard his story. I pointed out that in my case the object of my love would not be traced, but in his case, Madiravati could be traced. 'Yet how cowardly you behaved? Have you not heard the story of Rukmini?' I reprimanded him.

"While we were conversing thus, there came Madiravati herself dressed in the paraphernalia of a bride, followed by her retinue. It was the custom among her mother's family that before marriage, brides should pay homage to the love-god in the shape of the same banian tree on which my friend had tied his noose. His object was that she should perceive before her marriage that her perfidy had killed her erstwhile lover.

"We hid ourselves and she performed the *puja* with the help of the priests. Afterward she requested the others to withdraw stating that she had a secret prayer to offer before the love-god. She said amidst tears 'Oh, God of Love, people say that you are kind, but how is it that you have cheated me? If I have not succeeded in marrying my lover in this birth, let me succeed in marrying that young Brahmin at least in the next birth.' So saying she made a noose out of her sari and tried to hang herself by it.

"My friend who was alarmed by this ran to her. Embracing her amidst tears of joy, he consoled her that as long as he was there to take her command, she need not worry."

At this stage the first ma continued the story. "My frien here was not idle. He remind me that it was getting late an that the retinue might retur any time. He struck upon bright idea. He put on the bri dal robes of Madiravati an gave her his. Offering to retur along with the retinue in th protection of the heavy veil, h asked us to escape in the othe direction. We two, Madiravat and I, walked throughout th night and when day broke were far away. We reached a place called Achalapura an

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where we got married with the help of a Brahmin friend. Although my immediate object was over, I was constantly thinking of what had happened to my generous friend. I settled in that town itself. After that it is only to-day when I had come for bathing in the Ganga that unexpectedly I saw him after a long time! This is the man who gave me life and also my sweet-heart. It is rarely that you meet with such a generous soul."

Prince Nara was pleased to make their acquaintance, and the story interested him enormously. "How did you get out of the bridal dress you were in?" he asked the second man.

"Oh that is a grand story," replied he. "The retinue took me for the real Madiravati and carried me in the palanquin to Somadatta's house. The place was agog with festivities. On one side were heaped new clothes; on another were clusters of valuable jewels. All those assembled were waiting for the *lagna*. I was seated in a stately room in the zenana. Girls romped about in good humour. At that time entered a girl attired in robes of sparkling white wearing a crest-jewel like the fabled serpent; she was overflowing with beauty. She came near and sat beside me, apparently thinking that I was her real girl-friend, Madiravati. When I saw her face, who should it be but the girl who stole my heart in the garden near the lake! What a coincidence! Was I dreaming? That was the train of my thoughts.

"The other girls who gathered about her asked why she was unusually silent. She disarmed them saying that her dear friend was soon to wed and would be going away to her husband's place and naturally she felt difficult to part company with her. When others had gone out, that girl closed in on me and unburdened her heart. 'My dear Madiravati, to tell you the truth, I am not so sad on your account. My sorrow is not less than yours, because my father too will marry me to some one else. You could at least meet your lover, but not I because I do not know who he is and where he is. This is how it happened. I went the other day to bathe on the *mela* day. I went into a garden nearby to amuse myself. There I saw a Brahmin youth who was extraordinarily beautiful. My heart was torn asunder by the arrows of the love-god. As I was feasting my eyes with my side-glances a rogue elephant charged towards me. But the youngster carried me out of danger on his shoulders to a place of safety. Later he just disappeared in the crowd. My dear, I was thrilled by his contact and felt blissful in his embrace. From that day I feel I got a big treasure only to be snatched

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away. I am trying to conjure up his form in my dream but sleep won't oblige me. I am therefore weeping with the *chakravaka* birds at night, wetting the pillows with my tears. You were a consolation to me, but now that you will also be going, I should seek the hands of death alone.'

"THE confession fell on my ears like potfuls of nectar. Her tears mixing with the ointment of her eyes polluted her moon-like face. When she lifted my veil to look at my face endearingly, she had the surprise of her life; for she recognised me instantly and her heart thumped. She was visibly elated. I spoke to her reassuringly that I was the same chap who rescued her from the elephant and who has not undergone less trouble on her account. 'I shall tell you all about my sufferings later, but we must get out from here as quickly as possible. What do you say?'

"She agreed on the need for instantaneous departure. We shall get out of this house by the back-door. Outside, my father's garden runs. We shall cross it quietly and get out of this town quickly.' Hiding her jewels she accompanied me. Both of us covered our identity heavily and made an exit along the route chalked out by her. We walked throughout the night. At daybreak we entered the forest where there was no sign of human beings. On the way we told each other's story, how the finger of fate was slowly but surely moving and how but for its pattern, we would have left the world for good.

The sun was oppressive like a despotic monarch. When the sun was right above our head, my sweetheart felt thirsty. Finding no water we took shelter under the shade provided by a small tree. At the same time a herd of buffaloes came prancing and nestled against our tree for shelter. They were bleeding. Apparently some one was hounding them. We had not long to wait, for, a few seconds later, a person on horseback with his drawn bow sighted us. I told him a yarn that we were waylaid by robbers and we lost our way in fleeing from them. He turned out to be a chieftain of the place. He was very kind to us. He took us to his residence a few yards away and entertained us to good food. With his help we managed to reach a village of Brahmins where I married my girl. After some time I went on travelling from country to country in her company. On my way I came here to bathe in Bhagirathi, when accidentally I met my old friend."

By this time Prince Nara's ministers joined him from afar and Nara invited both the Brahmins to his palace.

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Bhavan's News

RECEPTION TO KULAPATI:

"If we want love and happiness, we must translate God into our life 'Satyam, Sivam, Sundaram'. Our aim should be to see that this object is translated into our life," observed Kulapati Sri K. M. Munshi, speaking on the occasion of the reception given to him and Srimati Lilavati Munshi, on behalf of the Staff and students of Bharatiya Vidya Bhavan and other allied institutions on their return from abroad, at the Bhavan's theatre on Thursday, 4th September, 1958.

Describing his impressions of his recent tour, he said India was respected throughout all the countries he visited and was looked upon and respected not because of her size or population but because India had some special things to offer to the world. In other words, India was respected for her spiritual heritage, and the name of Mahatma Gandhi was an honoured word everywhere.

Srimati Lilavati Munshi also spoke on the occasion.

The function began with prayer by students of Bhavan's Colleges and Acharya T.A.V. Dikshitar welcomed Dr. and Smt. Lilavati Munshi. Dr. Adatia, Principal of Bhavan's College and three student representatives also spoke.

On this occasion, the Kulapati announced more than 300 scholarships amounting to nearly Rs. 65,000 to the students of Bhavan's institutions.

JANMASHTAMI:

Under the auspices of the Bharatiya Vidya Bhavan and Bharatiya Stree Seva Sangh, the Janmashtami was celebrated on Saturday the 6th September, 1958.

The programme began with the students of the Gita Vidyalaya reciting *Bhagavad Gita*. The programme included besides Bhajan stotras, Garba Dances, Pooja and *Arati*. The *Arati* was performed by Sri J. H. Dave, Honorary Director of the Bharatiya Vidya Bhavan. At that time *Mantrapushpanjali* was recited. Then there was a recital of some selected portions from *Bhagavata Purana*, relating to the birth of Lord Krishna and the prayers offered to Him by Sri Sukadeva and the Vedas.

There was also a Baby Show and the selected child was named *'The Bal-Gopal of the Year'* The child was richly decorated and

Kulapati Sri K. M. Munshi and Smt. Lilavati Munshi photographed on arrival from their world tour.

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put in the cradle and swung. The entire function was attended by the Kulapati and Srimati Lilavati Munshi. The function came to a close sometime after midnight.

RECOGNITION:

The Government of Bombay has recognised the Sastri and Acharya Examinations conducted by the Bharatiya Vidya Bhavan as equivalent to the B.A. and M.A. Degree Examinations respectively of Bombay University.

22ND BHATKHANDE ANNIVERSARY

Under the auspices of the Bharatiya Vidya Bhavan Sangit Shiksha Pith, the 22nd Bhatkhande Anniversary was celebrated on 19th and 20th September, 1958 at Bhavan's Theatre. On that occasion famous artistes and other exponents of Hindustani Music participated.

DANCE TROUPE:

The dance troupe of Bhavan's Kala Kendra gave a performance during the recent Tenth International Conference of Agricultural Economists which was held in Mysore last month. This Conference was attended by eminent men from all parts of the world.

The Executive Vice-President of the I.C.A.E. Mr. Thomas in a letter writes in connection with that performance: "We realise how much work and how much time went into the performance. The pageant of dances which we were privileged to see was an unforgettable introduction to Indian dancing and music. There was in the dancing a freshness and a sense of enjoyment that was at once inspiring and infectious.

"We are grateful to the Bhavan for sending the troupe all the way from Bombay and we do want them to know how much we appreciated and enjoyed what we shall always remember as a great experience on this our first visit to India."

In their bulletin called *The Cow-Bell* under date-line September 1, 1958 the following passage also occurs: "It is about impossible to find words adequate to this beautiful spectacle: unless one is a poet, it is probably best to stick to the prosaic. Here none the less, is one spectator's commentary on the pageant. On this occasion the music, being subordinate to the dancing, was even more readily assimilated by European ears. The dancing itself was extremely expressive and seems to contain more direct meaning through symbolic gesture and mime, than European ballet: at all events it is much more readily understood. It is in mime and the use of expressive gestures, that Indian dancing seems far more highly developed than ours. As well as the hands, the arms, eyes, bodies, even the feet of the dancer seem to be concerned with conveying meaning, as well as with movement. In the peacock-dance, for instance, there was no need of the synopsis to tell us of the delight of the birds—it shone out on the stage.

"There seems most of all to be a quality of enjoyment in such dancing as if, inspite of the rigorous training and long discipline of the art, the dancers had preserved the freshness of their love of music and dancing, which is very often missing from the European ballet".

In the earlier issue of the same bulletin, the Editor remarks:

"If India requires foreign currency to purchase equipment, they should send the splendid dancers we saw last night on European and American tour. There would be a tremendous success".

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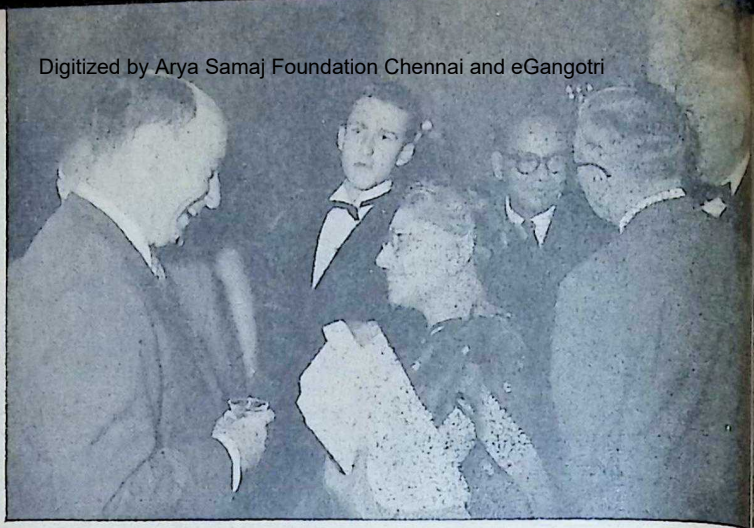

Smt. Lilavati Munshi in lively conversation with the American leader Adlai Stevenson during the World Brotherhood Seminar held in Berne, Switzerland last August.

SANSKRIT EXAMINATIONS

Below is given a summary of the Progress Report of the Easy Sanskrit Examination Department of the Bharatiya Vidya Bhavan:

In the examinations held in September 1956, March 1957, September 1957, February 1958 and September 1958, the number of centres were respectively 89, 181, 203, 196 and 253 and the number of candidates who appeared were 2824, 5091, 8717, 7829 and 13281 respectively. About 25,000 candidates are expected to sit for the 1959 examination.

The programme of the Examinations to be held on the 20th a 21st September 1958 is as follow

20th September, 1958: Sanskr Kovid Paper-I will be conducte from 10-30 to 1-30 P.M. and, fr 2-30 to 5-30 P.M. Sanskrit Ko Paper-II and Sanskrit Paricha Paper-I.

21st September, 1958: Sansk Kovid Paper-III, Sanskrit Paricha Paper-II, Sanskrit Pravesh Pape and Prarambha will be held fr 10-30 to 1-30 P.M. Sanskrit Ko Paper-IV, Sanskrit Parichaya Pap III and Sanskrit Praveshika Pap II are to be conducted betwe 2-30 P.M. to 5-30 P.M.

Neglecting the education of women, children and the labouring classes is like cutting down the very branches that are supporting us, nay it is like striking a death blow at the very root of the tree of nationality.

—Rama Tirtha.

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OUR BOOK SHELF

SWAMI VIVEKANANDA (The Patriot Saint of Modern India). By Dr. A. D. Pusalker. Published by Swami Sambuddhananda, President, Ramakrishna Mission Ashram, Khar, Bombay-21. pp. 47. Price not mentioned.

THE brochure under notice is a paper read by Dr. A. D. Pusalker, who is too well-known to the world of scholars to need introduction, on an invitation to address the public on the occasion of the ninety-fifth birthday anniversary of Swami Vivekananda in the premises of the Ramakrishna Mission Ashram at Khar.

The author who is known far and wide for his profound punctiliousness, independent approach, lucid exposition, and methodical presentation has left no material bearing on the subject untouched. The paper, therefore, is naturally bound to be the last word on Swami Vivekananda and on what he stands for. Though it is a brochure, it is more than all the volumes and writings combined in one, as every sentence in it is fully packed with substance and significance.

We warmly congratulate the author on his splendid, brilliant performance and recommend it most strongly to the readers.

—*Dr. A. S. Gopani.*

SUDHANJALI. By Indira Devi and Dilip Kumar Roy. Published by M. J. Shahani, Allies Book Stall, Deccan Gymkhana, Poona-4. pp. 226. Price: Rs. 3.50 nP.

THIS book is a collection of sweet and euphonious songs in Hindi by Indira Devi, accompanied by the English rendering of some of them by Sri Dilip Kumar Roy as well as some independent devotional and patriotic songs in English by both.

The Foreword of such a distinguished scholar as Mahamahopadhyaya Gopinath Kaviraj goes a great way to prove the devotional value and the lyrical excellence of the songs. In the domain of love-lyrics abounding in the sentiment of devotion, the book is a gift of everlasting charm and serenity. *Sudhanjali* is richer than its two predecessors, namely, *Shrutanjali* and *Premanjali* inasmuch as the variety of savours and flavours is concerned.

The songs in *Sudhanjali* reflect various shades of God-love and the cardinal note arising from them is one of the anguish of separation from the Beloved. They run on parallel lines with Mira's old songs.

Mira and Indira Devi are the two intimate friends, nay, one soul in two different bodies and fellow travellers on the Road Eternal. One has realized God and the other has yet to realise. Indira Devi's songs celestial have thus a rival claim, as those of Mira, to our worship and adoration.

—*Dr. A. S. Gopani.*

SRI NILAKANTA DIKSHITAR AND HIS KAVYAS (in Tamil). By P. S. Krishnan. Published by Sri Vani Vilas Press, Srirangam (S. India). pp. 185. Price: Rs. 2/-.

SRI NILAKANTA DIKSHITAR has an abiding place in the annals of our religion and Sanskrit literature. The present work confines itself mainly to an examination of Sri Dikshitar as a poet. Shown as the last of the giants in Sanskrit literature, Sri Dikshitar's output had been tremendous. Starting from his

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Kali-vidambana which shows a rich sense of humour and ending with his *Sivalilarnava*, his Muse is seen in many facets. The present author has rightly tried to show that despite his being a stolid *advaitin* Sri Dikshitar's outlook had been catholic. The author of this book has done great service to students of Sanskrit by writing this monograph which is a loving tribute to a great genius. Neatly printed and bound, the work is bound to become popular.

—*V. A. K.*

INDIAN ART: A Short Introduction. By K. Bharatha Iyer. Published by Asia Publishing House, Bombay. pp. 88+xvi and 72 art plates. Price: Rs. 17.25 nP.

ALTHOUGH there is to-day much talk about our cultural heritage, the average Indian has little understanding of his country's art. This perhaps is a legacy of an educational system mainly British in inspiration, but even after the attainment of freedom he does not seem to take any interest in a subject like art which is of vital importance. Perhaps he is faced with one notable difficulty in the matter: the absence of books which present Indian art in an easy and lucid manner. It is from this viewpoint that Mr. Iyer's book must be judged, for he has been able to survey Indian art through the ages without the complexities of a learned approach. For this reason, it must not be imagined that his work is either too sketchy or inadequate. On the contrary, he has succeeded to a remarkable extent in giving a comprehensive account in the brief compass of some 75 pages. In this process he has not omitted any important phase of Indian art, Buddhist, Jain, Hindu and Islamic. Another noteworthy fact about his method: when writing on different examples he has finely interwoven the aesthetic aspect of each with its religious or philosophic background. This is very important, for to many people (even Indians) our art is difficult to appreciate because of its religious and philosophical implications. What seems obscure in the beginning, becomes meaningful when each work is examined from the proper perspective. However, it must be emphasised here that Mr. Iyer has effectively disposed of the myth that all Indian art is otherworldly because it is religious and has emphasised its inherent humanism. Necessarily he has drawn from various sources, particularly Coomaraswamy. However for that reason the book is not a mere 'rehash' or condensation; it is a self-contained and independent work. Mr. Iyer writes with sensitivity and with a profound understanding of the subject—the result of almost a lifetime's study. And what is equally important—he succeeds in imparting to the reader something of his own love of Indian art.

The value of the publication is greatly enhanced by the inclusion of numerous plates, representative of various phases of Indian art. The book sets up a new standard in Indian book production which is in keeping with the dignity of the subject.

—*Nachiketas*

THE UNIVERSITY ENVIRONS—HISTORICAL & CULTURAL By J. H. Somasundaram Pillai B.A., B.L., Annamalai University, Annamalainagar. Price: Rs. 3/- pp. 232 + xi. Published by The Annamalai University, Annamalainagar.

FOUNDED by that great benefactor of humanity, Raja Sir Annamalai Chettiar in Chidambaram and bearing his illustrious name, the Annamalai University has during the last thirty years done yeoman service to the cause of Learning and Light in South India. The present

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fact-studded, beautifully illustrated book, brought out in commemoration of the Silver Jubilee of the institution and now running into its 3rd Edition gives a wealth of details about Chidambaram, the citadel of ancient Shaivism, the temple of Nataraja, significance of the Ananda Tandava, the Revival of Shivism in South India and the royal patronage extended to it, the numerous shrines and mutts in and around the temple at Chidambaram. The historical account of the temple from ancient times down to the present makes instructive reading. There is much in this book to interest the layman, the historian, the tourist and all those who wish to have a correct appraisal of true cultural values.

—*T. A. Venkateswara Dikshitar.*

HINDI: THE NATIONAL LANGUAGE. By Kanhaiyalal Bherumal Malvia, M.P. Published by Malvia Prakashan, 64, North Avenue, New Delhi. pp. 91. Price not mentioned.

THE book under review which is a critical discussion of the first Official Language Commission Report, is divided into seven chapters with a corroborative Appendix. It examines the problem of our National Language as also of National Script, tries to probe into the two Dissenting Notes, assesses the value of Sri Desai's Explanatory Note and makes a bold attempt to invalidate the arguments of persons like Sri Rajagopalachari.

The author is a staunch exponent of the theory that it is only Hindi which can be and therefore should be our national language. He has adduced reasons for it, has tried to explore ways and means to surmount the inevitable handicaps and difficulties which are bound to crop up naturally in the number of fields of our activities.

—*Dr. A. S. Gopani.*

THE LIVING THOUGHTS OF GOTAMA, THE BUDDHA. Presented by Ananda K. Coomaraswamy and I. B. Horner. Published by Jaico Publishing House, 125, Mahatma Gandhi Road, Bombay-1. pp. 261. Price: Rs. 2/- (in India only).

THE bringing out of the book under review is quite opportune and most welcome. It gives a rational exposition of the ennobling, edifying teachings of Buddha as also the principles of ideal life, individual and social, a doctrinary, spiritual aspects of Buddhism and excerpts from some of Buddha's sermons, parables, and legends of perennial value and sublime significance.

Presented by two of the very few famous scholars of Buddhism, it surveys the whole of Buddhism so as to convey the spirit, the conspectus of Buddha's teachings, experiences and preachings. The get-up is attractive, the printing quite good and the price easily bearable. We heartily congratulate the publishers.

—*Dr. A. S. Gopani.*

VEDANTA-JYOTI. By Swami Sivananda. Published by Swami Chidananda for the Yoga-Vedanta Forest University, Ananda Kutir, P.O. Sivanandanagar. Price: Re. 1/-.

THIS is the Hindi translation by Swami Jyotirmayananda Saraswati of Swami Sivanandaji's book in English under the same title. It contains a lucid exposition of the secrets of the Vedanta which are generally unknown to the layman. It is expected by the author that the exposition will certainly lead one to the highest goal—the *Moksha*, because its study will drive away nescience, the root-cause of all evils. The translator has tried his best to make the translation as easy as possible.

—*Dr. A. S. Gopani.*

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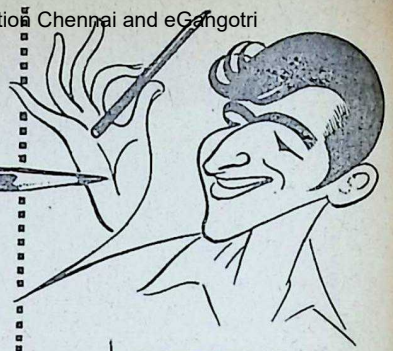

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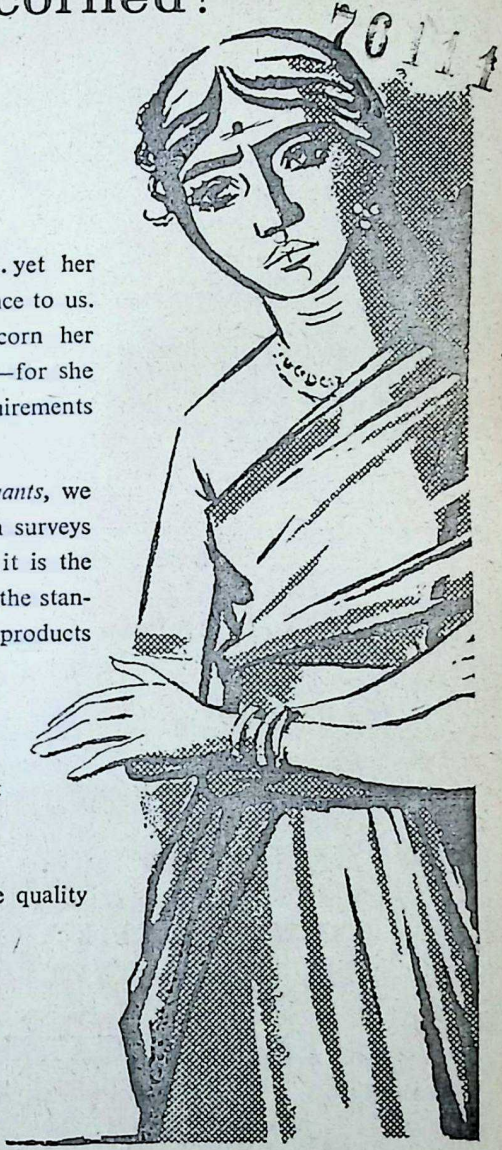

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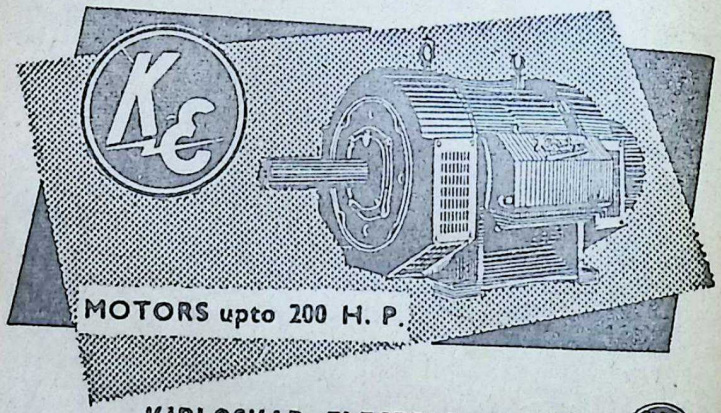

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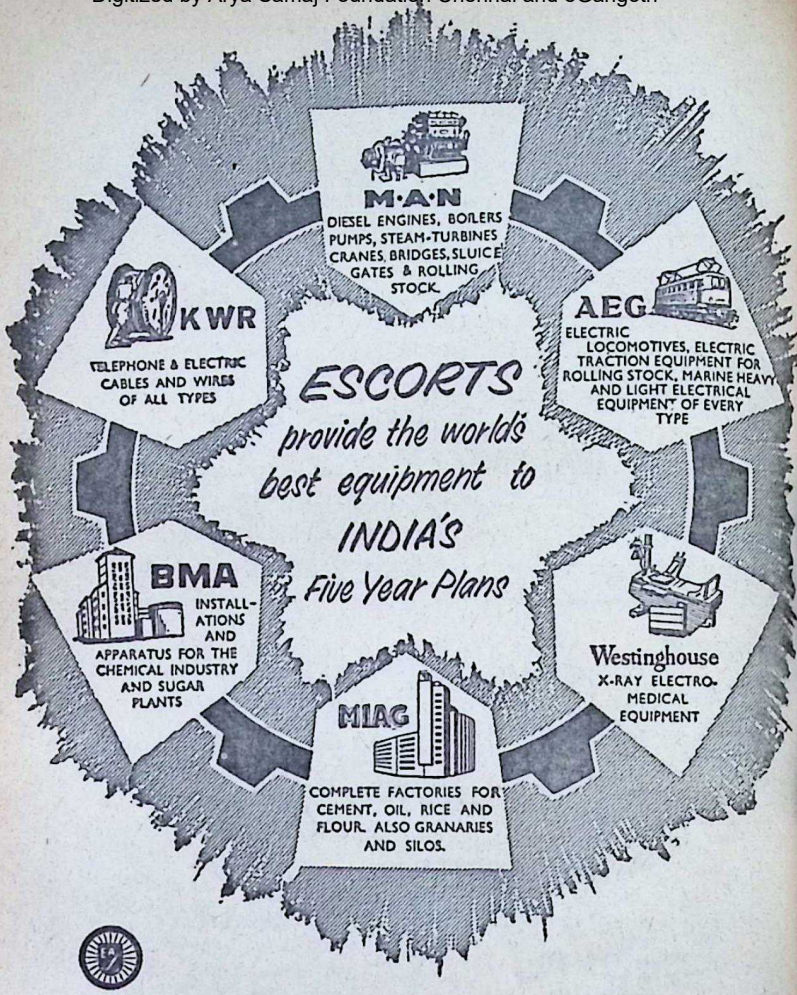

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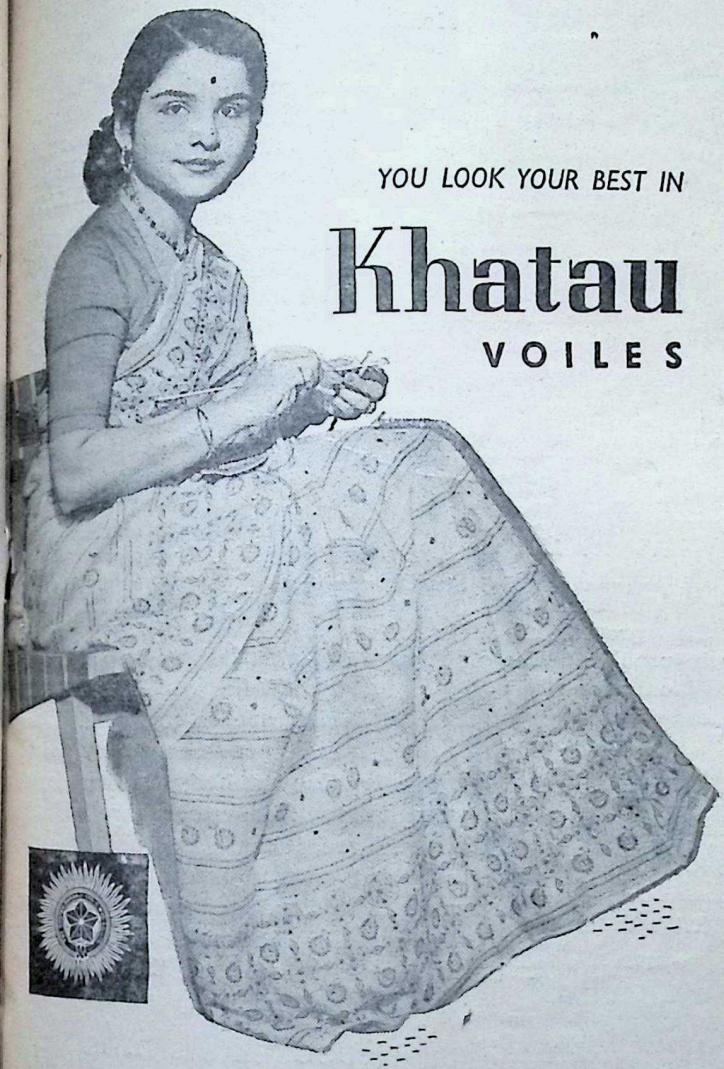

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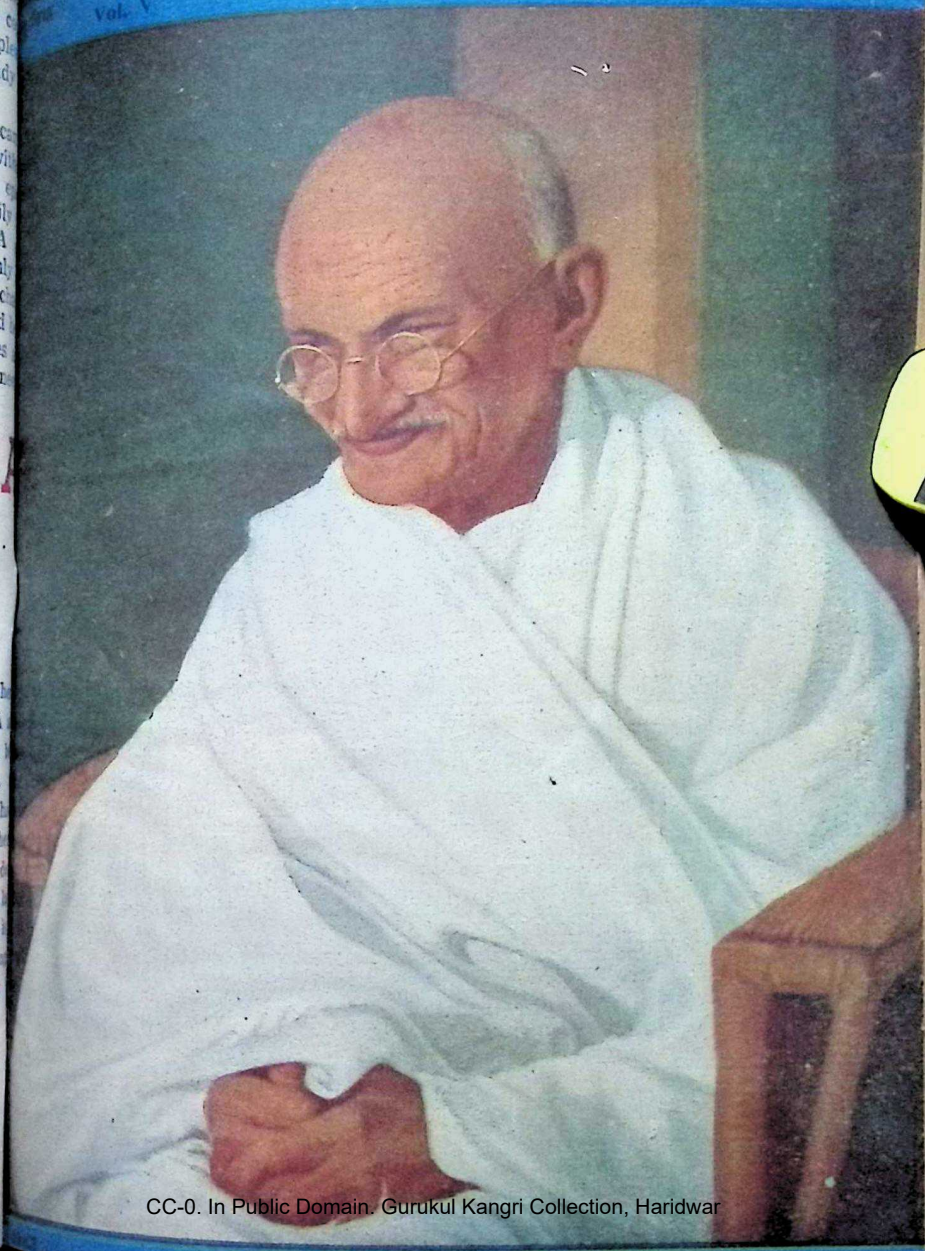

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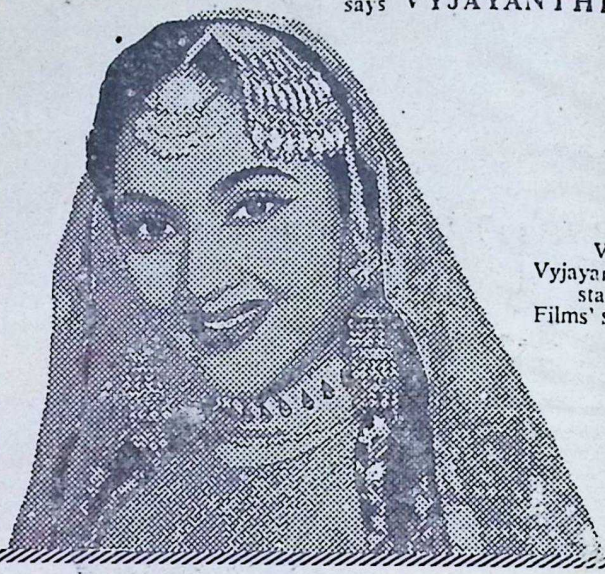

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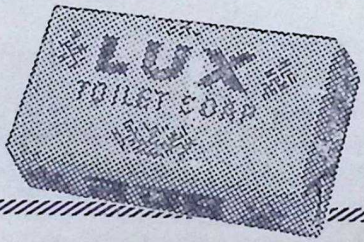

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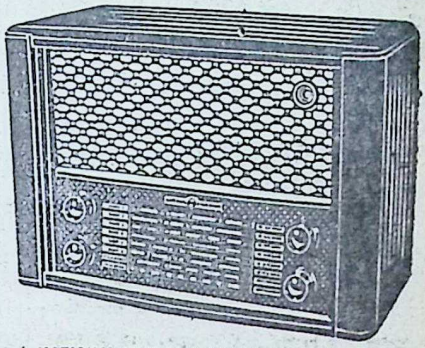

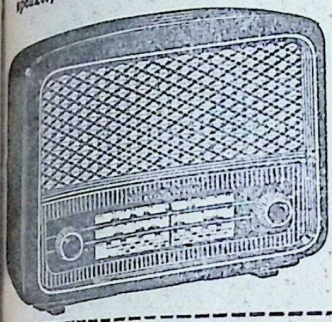

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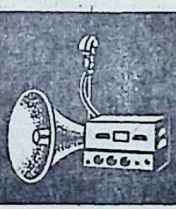

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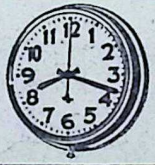

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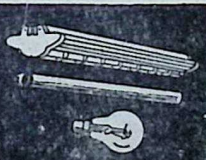

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COVER Mahatma Gandhi ; Father of Our Nation
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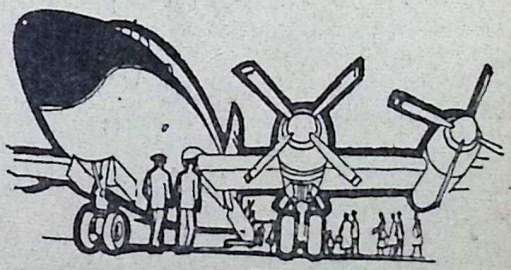

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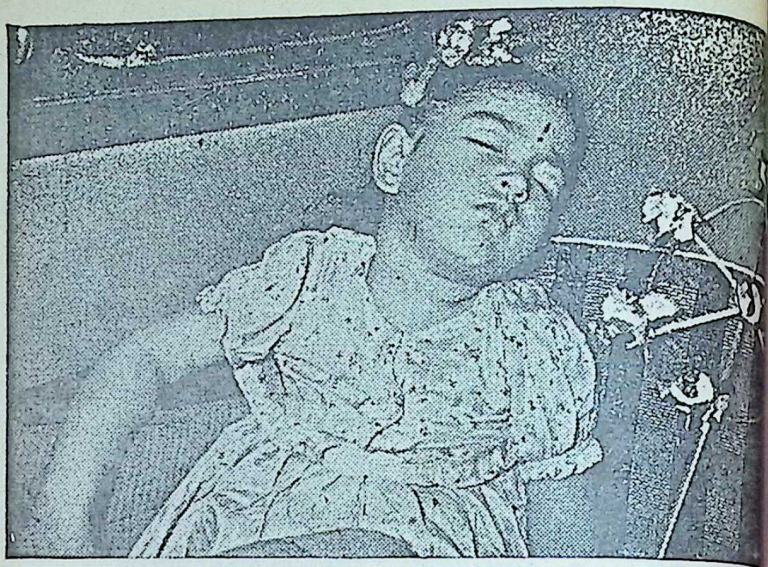

COMFORT for the V. I. P.

The fair is over. The car speeds smoothly as if it is conscious of the sleeping child in the rear seat.

Father at the wheel marvels at the way it almost anticipates his every move. "I bought it the year I got married - and that's nearly 7 years ago!" he reflects proudly. "Its paint doesn't gleam, the lines are definitely out of date; but I wouldn't exchange it for the latest limousine."

A car is more than a beautiful vehicle; it is a bundle of sweet memories, happy associations. It is a matter of pride to us therefore, that those who buy a car fro us believe that with our servicing it w run merrily, long after its companio have joined the junkyard. It is th customer confidence that sustains o progress.

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

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No. 5

THE RIGHT PATH

अग्ने नय सुपथा रायं अस्मान्
विश्वानि देव वयुनानि विद्वान्।
युयोध्यऽस्मज् जुहुराणम् एनो
भूयिष्ठां ते नम उक्तिं विधेम॥

Agni! Lead us by the right path to well-being;
Thou God! Who knowest all duties;
Remove from us the sin that makes us go astray
We will offer Thee our fullest adoration.

(Rig-Veda I. 189-1)

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 163

★ *HARVARD UNIVERSITY*
★ *THE PROFESSOR*
★ *EDUCATIONAL TRENDS*

Bharatiya Vidya Bhavan,
Bombay.
OCTOBER 5, 1958.

MY YOUNG FRIEND,

WE left Washington by air for La Guardia Airport at New York where we had to change it for another. But it hovered over the airport for about an hour or so; it was too cloudy to land. We were left wondering where we would spend the night if we did not reach Boston.

At last we landed; went from one queue to another to find the appropriate desk; stood in the long queue for another plane; boarded it and arrived at Boston without anyone to receive us. Luckily the gentleman who had come to receive us had left word at the Information Desk, and we went to our hotel to find warm beds awaiting us.

Boston and Cambridge though divided by the Charles River form one continuous area. Boston, the city of Benjamin Franklin, famous in history for the tea chests thrown into the sea to vindicate 'no taxation without representation', is highly industrialized; Cambridge, on the other hand, is an old world University town, the home of the famous Harvard University.

I propose to give you some idea of Harvard University and its growing empire of learning. But I do it not because it is an exception but because in age, scholarship and resources, it is the most outstanding among the great Universities not only in the U.S.A., perhaps in the world.

It was founded about 300 years ago when the overseers purchased an "eighth of an acre

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house plot and one acre cow-yard behind", which has been since known as the 'College Yard'—Harvard alone having a yard' and no campus. The first donor gave £400 towards 'a schoole or a colledge whereof £100 were to be paid next year', and another gave 400 volumes in a legacy.

I liked the old-world air about Harvard and Yale; a University has to be venerable to gather those associations which create an atmosphere and mould character by their very impact.

Harvard has eight House Units, each with its library, common room and dining hall, its own social and athletic activities; eight museums, some of which are the most distinctive in U.S.A.; the Central Library with 57 Special Libraries, 17 Department Libraries and seven House Libraries, are all housed in special buildings or rooms. There are fourteen laboratories besides biological libraries and eight graduate schools, two being in Boston. There are three botanical institutions, one being in Cuba, the other in Harvard Forest comprising 2,300 acres for instruction in forestry. It has also a fine station connected with the astronomical laboratory, including solar stations in New Mexico and Colorado where observations of the sun and its outer atmosphere are carried out. There is no field of knowledge that is not pursued in the University.

●●●

Nothing in U.S.A. is complete unless eating and drinking is duly provided for and advertised; Harvard's eleven dining halls house 8000—out of a total of 12,000—students and serves 3,383,280 meals per year; it has thus the largest hotel business in New England. The University, I was informed, consumes 1,225,000 pounds of meat and poultry; 80,000 lbs of fish; 75,000 lbs. of butter; 63,350 gallons of ice-cream; 1,218,000 quarts of milk. Learning and good feeding evidently go together. Did we not say in India, *modakan swadante brahmanaha* — Brahmans like sweets.

The Laboratories of Harvard are omnivorous. In them they use many varieties of animals. Says the brochure: "It buys yearly for laboratory use 20,000 rats, 8000 one-day old cockerel, 2,500 rabbits, also alligators, armadiolls, bats, bees, bass, cats, crabs, chimpanzees, cockroaches, ducks, frogs, gold fish, hamsters, leeches, lizards, mice, monkeys, pigeons, turtles!"

Some more figures will give an idea of the resources of the University. Its investments are valued at $491,000,000 (1956); its endowments at $ 400,000,000; its plant at $45,000,000; Harvard College endowments at $105,000,000. The annual expen-

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diture for 1956 was $45,000,000, say about Rs. 19 crores a year!

And like most universities in U.S.A. it is a private University. 27% of the income comes from the endowments. The rest is met from tuition and other fees, gifts, grants from individuals and foundations, and research contracts. In 1956 it formulated a programme of enlarging and equipping the undergraduate Harvard College. By the end of that year $1,730,000 had been collected through the affection and enthusiasm of the Harvardians all over the world.

Harvard, like most Universities which are not State Universities, is governed by the Corporation or the Board of Governors which, like our Trusts, is a self-perpetuating body and constitutes the executive. The President, appointed by the Corporation is the Chief Executive Officer and the Chairman. No one in this most democratic country thinks, as we seem to think, that a full time head appointed for an unlimited period detracts from academic independence. It is only left to us to be so suspicious. In fact an able man continuing as the President for years is taken to be a good fortune for the University. His interest in its progress is a life work; he gives it continuity in all academic matters; he is able to collect funds for it by the confidence he inspires. Dr. Pusey, the present President of the Harvard University, took office in 1953; his predecessor, Conant, continued in office from 1933 to 1953.

We called on the 'Marshal', whom we would call the Registrar, whose office is housed in the premises where George Washington had his headquarters in the glorious days of the Revolution.

We walked through the campus—I beg your pardon, the 'yard'. The venerable buildings surrounded by shady trees, the common where students played, the halls where the students sat and read, the great library were all redolent with the sanctity of lives spent in pursuit of knowledge.

Harvard has a splendid roll with great names inscribed on it: immortals like Emerson, Lowell, Santayana, Thoreau, four Presidents, the two Adams and the two Roosevelts; historians like Bankroft, Motley and Prescott whose works I had read in early life; lawyers like Justice Oliver Wendel Holmes and Joseph Story, brilliant luminaries of the juristic firmament. 56 members of the faculty are members of the National Academy of Sciences; 39 are members of the American Philosophy Society; 6 Nobel Prize winners; 5 Pulitzer Prize winners.

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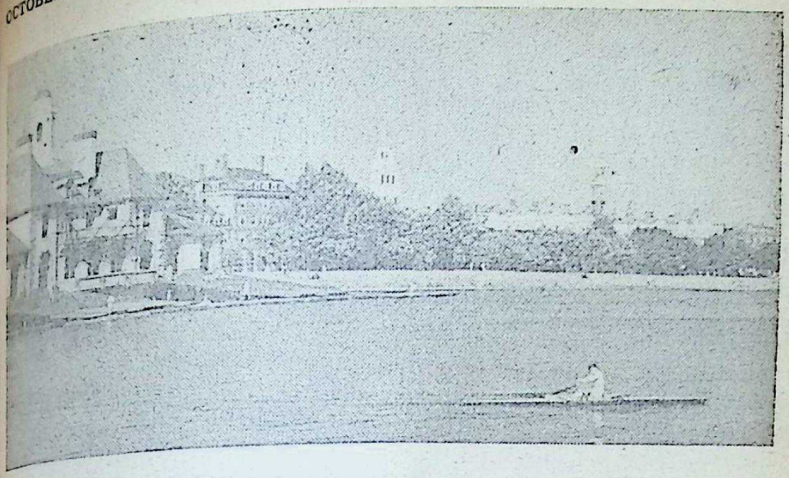

Harvard University Yard with Charles River in the foreground.

Of its 12,000 students, 2,000 are women. In 1956 there were 3,496 officers of instruction and administration', most of them busy with research. In addition, as is usual in American Universities men, eminent in different spheres of specialised knowledge are associated with the University, even though they are not active teachers. A few such men are engaged not for teaching and research but to maintain standards. The principal aim is to maintain outstanding quality in all academic matters. The Law School has 1572 students; 7 Emeritus Professors; 81 Professors and other members of the research and teaching staff.

●●●

The Associate Dean of Law invited us to a luncheon at which we discussed the activities of the Indian Law Institute, the problems of Administrative Law and the Wage Board Case.

I also met Dean Horton of the Faculty of Divinity whom I had met in Lucknow and we discussed the role of religion in Harvard. More and more students, he said, were taking an interest in religion. Besides training students who are qualifying for ministership of churches, the faculty has embarked on a five-year study to bring into theology the insights, problems and methods of depth psychology. Among other activities, it specialises in bringing the methods of psychiatry into this work. Any student in difficulties can see the professor privately, unburden himself and receive some guidance on his specific problems. It is a modern form of

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confession and highly useful in removing tension from growing minds.

I had to pick a quarrel with the Dean. In the curriculum while Islam, Zoroastrianism, and Christianity are such a separate subject, Hinduism, the living religion of 320 millions, is herded with mythologies under the heading 'Primitive Religions' in the midst of knowledge.

When I put to Dean Horton our problem 'Why was indifference to spiritual life developed in Indian Universities' he said it was a passing phase everywhere; once a boy or a girl married and had a family, his or her indifference to spiritual demands would cease. The very existence of a faculty looking after religious and spiritual needs, he said, stabilised the minds of young men and women and created the climate in which the seeds of spiritual strength are sown.

●●●

We met several distinguished professors at a dinner given by Prof. Milton Katze, the Director of International Legal Studies. The President, Dr. Pusey, comparatively a young man for the office, struck me as extraordinarily wise, sober, clear-sighted; also Prof. Griswold, the Dean of Law, who is one of the distinguished jurists in U.S.A. We sat till late discussing International Affairs a the situation in India.

I also discussed the same pr blems later with the Director International Studies, a Fo Foundation sponsored depar ment, which conducts researc in basic problems of world po tics and gives advanced traini to those concerned with forei affairs.

●●

In U.S.A. the faculties of t Universities form a formidab body of professors, most whom carry on research in som or the other branch of stud "What is your problem?" is th common salutation betwee academicians who meet for th first time—the 'problem' o which he is working. Lavish grants are made by the Univer sities, the governments, bot federal and the state, the Foun dations and the public for spe cial research. The professor i assisted by researchers and qua lified office staff. He is paid no very well according to America standards but enough to mee the requirements of a comfort able life. His work, if good, i appreciated and is generall published. Above all, he is high ly respected by the government and the public—a feature of lif which we should develop i India.

A large number of outstand ing scientists and scholars pursue specialised research. Th Governments, the City Councils

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...e Corporations and the Trusts, ...usiness and industry seek the ...ssistance of the University ...henever a difficult problem ...rises and turn to the professor ...s a competent and disinterest...d adviser. There is no belief ...e in India, that the more ...arned a man, the less he is ...eful in the affairs of life. Most of the teachers I met in ...S.A. had high intellectual in...grity, and brought to bear ...nscientious thoroughness on ...e subject of their choice. It ...as for instance a rare ex...rience to meet, sitting in a ...om in the Harvard Library, ...r. Ingalls, the professor of ...nskrit and learn something ...out pre-Shankara Vedant ...which he was carrying on ...search. We have heard of the ...oroughness of the German ...ofessor; his American ...unterpart, however, is no less ...orough. He may not have ...e former's power of genera...ation or sympathetic ap...roach, but he is unbeatable in ...llecting, tabulating and analy...s of facts with objectivity.

●●●

Harvard like other Universi...es has taken note of the ...neral public feeling that the ...merican scientific and techni...l education in U.S.A. should ...e geared up. But its attitude ...this question has been in ...ne with its great liberal tra...tion. It recognises with broad ...olerance that there can be no monopoly of education or of brains or of scientific or technological advance; it has no illusion that because a thing is American, it must, by virtue of that fact alone, be the best of its kind. Dr. Pusey, however, recently protested against the prevailing mood to make a frantically concentrated effort "to produce thousands, or, hopefully, even hundreds of thousands more scientists and engineers."

What Dr. Pusey said of American education might also be useful to us. "If we in the Universities are to contribute to America's real security we have to also resist every effort others may make to say that the present emergency presents us with an either-or-choice. As a nation, we need to be strong in basic and applied sciences. But at the same time we must continue to address ourselves with equal diligence to the Social Sciences and to the humanities, for these disciplines are no less important than the natural sciences to national security and welfare. The threats to our society from mental ills, broken homes, crime-ridden cities, imperfect governments and the even less-perfect relationships among governments, are as pressing as any. And the humanities, which give quality to life and also to most of us deep understanding, must continue to be

(Continued on page 62)

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Rama the Compassionate

This episode occurs in the very beginning of the Aranya Parva of Tulsidasji's Manasa. Sankara who relates the story prefaces it by the remark that sages attain vairagya by tapas but fools who are anti-Hari and unrighteous invariably come to grief.

"एक बार चुनि कुसुम सुहाये।
निज कर भूषन राम बनाये
सीतहि पहिराये प्रभु सादर।
बैठे फटिक सिला पर सुंदर॥"

Once Sri Rama plucked fragrant flowers from the forest and wove a garland with his own hands. Seating himself beside Sita on a crystal rock, he fondly decked her with that garland. The pair at that time looked divine.

सुरपति सुत धरि बायस बेषा।
सठ चाहत रघुपति बल देखा॥
जिमि पिपीलिका सागर थाहा।
महामंदमति पावन चाहा॥

At that time a foolish idea entered the mind of Indra's son Jayanta. Like an idiotic ant wanting to fathom the depth of the ocean he wanted to test the might of Raghupati. So he took the form of a crow.

सीता चरन चोंच हति भागा।
मूढ़ मंदमति कारन कागा॥
चला रुधिर रघुनायक जाना।
सींक धनुष सायक संधाना॥

Out of its stupidity, the crow pecked at Sita's foot deeply and flew away. When Raghunaya saw the blood gushing from h beloved's foot, he pulled out a arrow from its sheath and se ting it on to his bow discharg it at the crow.

अति कृपाल रघुनायक,
सदा दीन पर नेह।
ता सन आई कीन्ह छलु,
मूरख अवगुन गेह॥

Raghunayak was the ocean o mercy and always the friend o the poor and meek. It was up such a person that Jayanta, t idiot, the incarnation of ev played the dirty trick.

प्रेरित मंत्र ब्रह्मसर धावा।
चला भाजि बायस भय पावा॥
धरि निज रूप गयउ पितु पाहीं।
राम-बिमुख राखा तेहि नाहीं॥

Charged as it was with *mantra,* the *Brahmastra* tore its w in its direction making t crow fly faster out of terr Finally, Jayanta taking his re form fled to his father for sh ter, but Indra would not offe him protection as he had i curred the displeasure of S Rama.

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भा निरास उपजी मन त्रासा।
जथा चक्र भय रिषि दुर्बासा॥
ब्रह्म धाम सिबपुर सब लोका।
फिरा श्रमित व्याकुल भय सोका॥

Thus disillusioned, Jayanta's mind suffered like Sage Durvasa's when the latter was chased by Lord Vishnu's discus. Jayanta fled to Brahma-*loka*, Kailasa and all *lokas*, only to return wearied, frightened and remorseful.

काहूँ बैठन कहा न ओही।
राखि को सकइ राम कर द्रोही॥
मातु मृत्यु, पितु समन समाना।
सुधा होइ बिष सुनु हरिजाना॥
मित्र करइ सतरिपु कै करनी।
ता कहँ बिबुध नदी बैतरनी॥
सब जग ताहि अनलहु ते ताता।
जो रघुबीर बिमुख सुनु भ्राता॥

None of those whom he sought protection did as much as ask him to rest for a while. Who could tolerate any one who had done a bad turn to Rama? Says Kakabhusundi: "Listen, brother Garuda! To him who has incurred the wrath of Raghuvira, mother becomes death; father Yama; nectar turns poison; friend a vile foe; Ganga becomes Vaitarani, indeed the entire world becomes to him who spites Rama hotter than fire.

नारद देखा बिकल जयंता।
लागि दया कोमल चित संता॥
पठवा तुरत राम पहिं ताही।
कहेसि पुकारि प्रनत हित पाही॥

Sage Narada saw grief-stricken Jayanta. Being a saint and tender-hearted, he took pity on him and sent him straight back to Rama urging him to pray to Rama, "O friend of the suppliant, protect me!"

आतुर सभयँ गहेसि पद जाई।
त्राहि त्राहि दयाल रघुराई॥
अतुलित बल अतुलित प्रभुताई।
मैं मतिमंद जानि नहिं पाई॥
निज कृत कर्म जनित फल पायउँ।
अब प्रभु पाहि सरन तकि आयउँ॥

Jayanta, feeling wretched and afraid, went and clasping the feet of Rama cried: "O, merciful Raghurai! Protect me! Out of my ignorance I did not recognise your matchless might and power. I have reaped the consequences of my ill-advised action. You are my refuge now. O Lord, save me!"

सुनि कृपाल अति आरत बानी।
एक नयन करि तजा भवानी॥

Sri Sankara who was relating this story said to his consort: "Bhavani! On hearing this pitiful prayer merciful Rama deprived Jayanta of one of his eyes and let him go."

कीन्ह मोहबस द्रोह,
जद्यपि तेहि कर बध उचित।
प्रभु छाड़ेउ करि छोह,
को कृपाल रघुबीर सम॥

When out of his *moha* Jayanta did an ill-turn to Rama, he deserved death penalty. But the Lord out of compassion spared his life. Who is so merciful as Raghuvir?

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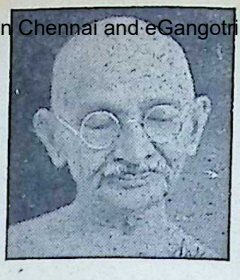
what is TRUTH?



Mahatma Gandhi

WHAT is Truth? A difficult question, but I have solved it for myself, by saying that it is what the Voice within tells you. How then, you ask, different people think of different and contrary Truths?

All that I can, in true humility, present to you is that Truth is not to be bound by anybody, who has not got an abundant sense of humility. If you would swim on the bosom of the ocean of Truth, you must reduce yourself to a zero.

Even those men who are most depraved and who never obey the Moral Law take pride in calling themselves virtuous or moral men, since even they recognise the obligation of the Moral Law. Truth and Righteousness must for ever remain the Law in God's world.

The law of Truth is merely understood to mean that we must speak the truth. But we understand the word in a much wider sense. There should be Truth in thought, Truth in speech and Truth in action.

What may appear as Truth to one person, will often appear as untruth to another person. But that need not worry the seeker. When there is an honest effort it will be realised that what appear to be different truths are like apparently different countless leaves of the same tree.

Does not God Himself appear to different individuals in different aspects? Still we know that He is one.

If there is a mistake on the part of any one so following Truth, it will be automatically set right. For the quest involves *Tapas*, self-suffering.

In such selfless research for Truth nobody can lose his bearings for long. Directly one takes to the wrong path, one stumbles and is thus redirected to the right path.

But how is one to realise this Truth, which may be likened to the Philosopher's Stone or the Cow of Plenty? By single-minded devotion *(Abhyas)* and indifference to every other interest in life *(Vairagya)*.

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Silence is a great help to a seeker after Truth like myself. In the attitude of silence, the Soul finds the path in clearer light, and what is elusive and deceptive resolves itself into crystal clearness. Our life is a long arduous quest after Truth, and the Soul requires inward restfulness to attain its full height.

Experience has taught me that silence is a part of the spiritual discipline of a votary of Truth. Proneness to exaggerate, to suppress, or modify Truth, wittingly or unwittingly is a natural weakness of man and silence is necessary in order to surmount it. A man of few words will rarely be thoughtless in his speech. He will measure every word.

There is so much superstition and hypocrisy around that one is afraid even to do the right thing. But if one gives way to fear, even Truth will have to be suppressed. The golden rule is to act fearlessly upon what one believes to be right. Hypocrisy and untruth will go on in the world. Our doing the right thing will result in their decrease, if any, never in their increase.

The danger is that when we are surrounded by falsehood on all sides, we might be caught in it and begin to deceive ourselves. We should be careful not to make a mistake, out of our laziness and ignorance. Constant vigilance under all circumstances is essential. A Votary of Truth cannot act otherwise.

Even an all-powerful remedy like *Ramanama* can become useless for lack of wakefulness and care and become one more addition to the numerous current superstitions.

How beautiful it would be if all of us, young and old, men and women, devoted ourselves wholly to Truth in all that we might do, in our waking hours, whether working, eating, drinking, or playing till pure dreamless sleep claimed us for her own. God as Truth has been for me a treasure beyond price. May He be so to evervone of us!

[Courtesy: Navajivan Trust]

THE MAHATMA'S TESTAMENT

I want to see God face to face!

My Goal is friendship with the World.

I believe in the absolute Oneness of God and therefore of Humanity. What though we have many bodies? We have but one Soul.

It is my firm faith, that we can conquer the whole world by Truth and Love.

—Mahatma Gandhi.

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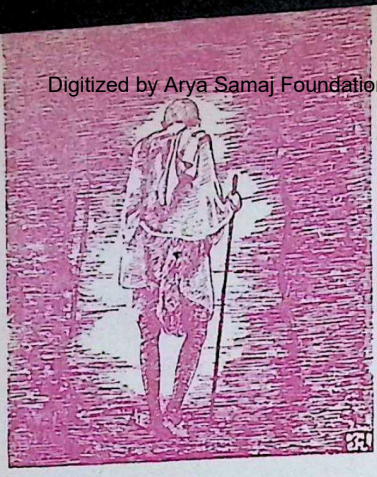
. . . Like unto
he led us

THE ADVE OF

JAWAHARL



Lead Kindly Light!

WE seemed to be helpless in the grip of some all-powerful monster; our limbs were paralyzed, our minds deadened. The peasantry were servile and fear-ridden, the industrial workers were no better. The middleclasses, the intelligentsia, who might have been beaconlights in the enveloping darkness, were themselves submerged in this all-pervading gloom. In some ways their condition was even more pitiful than that of the peasantry. Large numbers of the *declasse* intellectuals, cut off from the land and incapable of any kind of manual or technical work, joined the swelling army of the unemployed and helpless, hopeless, sank ever deeper into the morass. A few successful lawyers or doctors or engineers or clerks made little difference to the mass. The peasant starved, yet centuries of an unequal struggle against his envir ment had taught him to endu and even in poverty and starv tion he had a certain calm di nity, a feeling of submission an all-powerful fate. Not so t middleclasses, more especiall the new petty bourgeoisie, wi had no such background. I completely developed and fr trated, they did not know wh to look, for neither the old n the new offered them any ho There was no adjustment to s cial purpose, no satisfaction doing something worthwh even though suffering came its train. Custom-ridden, th were born old, yet they w without the old culture. Mod thought attracted them but th lacked its inner content, the m dern social and scientific co sciousness. Some tried to cl tenaciously to the dead forms the past, seeking relief fr present misery in them.

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Prophet of Israel, of bondage . . .

OF GANDHI

Gandhi is unique in political history. He has invented an entirely new and humane technique for the liberation struggle of an oppressed people and carried it out with the greatest energy and devotion. The moral influence which he has exercised upon thinking, people through the civilized world may be far more durable than would appear likely in our present age, with its exaggeration of brute force. For, the work of statesmen is permanent only in so far as they arouse and consolidate the moral forces of their peoples through their personal example and educating influence.

Prof. Albert Einstein

NEHRU

there could be no relief therefor, as Tagore has said, we must not nourish in our being what is dead, for the dead is death-dealing. Others made themselves pale and ineffectual copies of the West. So, like derelicts, frantically seeking some foothold of security for body and mind and finding none, they floated aimlessly in the murky waters of Indian life.

What could we do? How could we pull India out of this quagmire of poverty and defeatism which sucked her in? Not for a few years of excitement and agony and suspense, but for long generations our people had offered their 'blood and toil, tears and sweet.' And this process had eaten its way deep into the body and soul of India, poisoning every aspect of your corporate life, like that fell disease which consumes the tissues of the lungs and kills slowly but inevitably. Sometimes we thought that some swifter and more obvious process, resembling cholera or the bubonic plague, would have been better. But that was a passing thought for adventurism leads nowhere, and the quack treatment of deep-seated diseases does not yield results.

And then Gandhi came. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths, like a beam of light that pierced the darkness and removed the scales from our eyes, like a whirlwind that upset many things, but most of all the working of people's minds. He did not descend from the top; he seemed to emerge from the millions of India, speaking their language and incessantly drawing attention to them and their appalling condition. Get off the backs of these peasants and

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workers, he told us, all you who live by their exploitation; get rid of the system that produces this poverty and misery. Political freedom took new shape then and acquired a new content. Much that he said we only partially accepted or sometimes did not accept at all. But all this was secondary. The essence of his teaching was fearlessness and truth and action allied to these, always keeping the welfare of the masses in view. The greatest gift for an individual or a nation, so we had been told in our ancient books, was ABHAYA, fearlessness, not merely bodily courage but the absence of fear from the mind. Janaka and Yajnavalkya had said, at the dawn of our history, that it was the function of the leaders of a people to make them fearless. But the dominant impulse in India under British rule was that of fear, pervasive, oppressing, strangling fear; fear of the army, the police, the widespread secret police, fear of the official class; fear of laws meant to suppress and of prison; fear of the landlord's agent; fear of the money-lender; fear of unemployment and starvation, which were always on the threshold. It was against this all-pervading fear that Gandhi's quiet and determined voice was raised: Be not afraid. Was it so simple as all that? Not quite. And yet fear builds its phantoms which are more fearsome than reality itself, and reality when calmly analyzed and its consequences willingly accepted, loses much of its terror.

> Who else has felt like Gandhi that all Indians are his own flesh and blood?..
> —Gurudev Tagore.

So, suddenly as it were that black pall of fear was lifted from the people's shoulders, not wholly of course, but to an amazing degree. As fear is close companion to falsehood, so truth follows fearlessness. The Indian people did not become much more truthful than they were, nor did they change their essential nature overnight; nevertheless a sea-change was visible as the need for falsehood and furtive behaviour lessened. It was a psychological change, almost as if some expert in psycho-analytical method had probed deep into the patient's past, found out the origins of his complexes, exposed them to his view, and thus rid him of that burden.

There was that psychological reaction also, a feeling of shame at our long submission to an alien rule that had degraded and humiliated us, and a desire to submit no longer whatever the consequences might be.

Gandhi was always there as a symbol of uncompromising truth to pull us up and shame us into truth.

[Excerpts from *The Discovery of India*]

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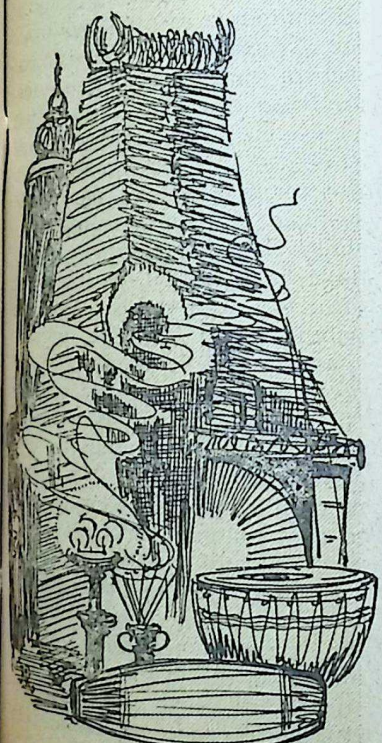
the Temple Idea and the New Religion

Prof. R. Srinivasan



THE temple is a common feature of all religions, whether it is called a church, or a monastery, or a synagogue, or a mosque.

From long ago man was impressed by the grandeur of the objective world around him; the roaring thunder-clouds, the mighty mountain-peaks and the lofty trees, inspired in him a feeling of awe and reverence, and the idea of worship in general and localised worship in particular places emerged.

Be it the foot of a tree or a mountain-cave that offered him what he wanted, with the idea of worship came in also the idea of a place of worship.

So we find at all times in the history of man worship of God has gone hand in hand with specialised centres of worship.

Religion in general may be said to have three aspects, Theology, Rituals and Mysticism. Theology is the speculative science dealing with the nature and function of God-head and it pertains to the thinking nature in man.

Rituals, on the other hand, deal with certain physical processes, which in some mysterious way establish a link between the visible and the invisible.

In Mysticism, we find the real yearning of the human soul to realise the Supreme, an eternal seeking and expansion.

Temples have been closely related to rituals, though one could imagine ritualistic functions

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taking place outside temples. The real nature and purpose of the temple will be understood if we clear the position at the outset in regard to how temples function.

I am not one of those who think that temples are only the expression of certain vested interests. It may be that the present-day temples do not function as efficiently as in days gone by. I am more concerned with the temple-idea.

In the first place, the temple is a place of worship where people gather to think of God, pray to Him and worship Him. Though theoretically we could do this at any place and at any time, certain conveniences and environments are provided in temples which one cannot command always in other places. In most homes, quiet worship of the Supreme is almost impossible. Congregational or community worship provides an effect out of all proportion to the number taking part. There is a feeling of devotion and aspiration surging forth from the hearts of those assembled in such places of worship. If thought is a reality, several minds and hearts tuned to a particular attitude of aspiration and devotion are bound to produce tremendous results.

Further, certain great centres have been chosen by Great Seers as most effective for the purpose of achieving certain definite results in the common life of a community. These are centres of great occult power, and the Great Ones who founded these great centres magnetized those places, in consequence of which they became great channels for certain types of influences from on high to flow through them, not only to the people gathered there, but to all surrounding a locality and enable people coming under those influences to achieve what otherwise they might not have been able to accomplish.

We may look upon these temples as some kind of occult laboratories. Certain physical adjustments coupled with certain systematized sounds (Mantras or music) give rise to certain results as a matter of course and if these physical processes are properly gone through the results will be there, whoso-ever be the person or persons who do it, provided they have been taught the right way of doing it and also are competent to do it. The personal character of the performer does not play any great part in the efficaciousness of such ceremonies, though a person of high character will be able to put more life into what he does and to that extent the effect will be modified and quality improved.

One of the essentials for the proper conduct of such rituals is the proper ordaining of the priest or the bishop. Apostolic succession plays a great part in ritualistic processes. Even at the

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outset, some kind of adjustments seems to have been made between certain inner forces (Deva-Agencies) and these occult centres, and it looks as if these inner forces can be tapped only by people properly ordained according to the rules of the ritual.

Also the certainty of the results accruing therefrom seems to depend to a very large extent on the expertness of the performer in the employment of the physical processes and other ritualistic paraphernalia.

There are certain laws governing the operation of these occult laboratories. Just as in an ordinary science laboratory, certain conditions have to be fulfilled before the desired result is achieved, so also in these occult laboratories we have to provide the necessary favourable conditions if we wish to reap good results.

For example, for certain experiments in a laboratory, light has to be shut out, certain experiments can be performed only in red light, so also in certain manufactures, it is dangerous to allow dust to come into the room; if by chance any dirt or dust gets in, it may lead to explosion and such serious consequences. So also, for certain experiments dealing with high electric power certain physical conditions have to be provided, not only to achieve the desired result, but to avoid danger.

Great occult centres like temples stand on a similar footing. Certain physical conditions have to be rigidly followed to enable those centres to fulfil their true purpose. Beyond a certain limit, no dirt or filth shall be allowed. In some temples none shall enter the Holy of Holies except clad in wet cloth. In other temples even people belonging to the highest caste will not be allowed to go into the Holy of Holies.

There are temples in northern India, where, apparently, there is no restriction; any one can go and worship in the Holy of Holies. There is a shrine where people actually go and embrace the idol. It all depends upon the type of the occult force which is radiating from the centre.

There are different kinds of occult forces which demand different conditions and operation. They speak of उग्र प्रतिष्ठा and सौम्य प्रतिष्ठा. In some cases, very strict adherence to physical purity is insisted upon, in other cases the conditions are not so rigid. But in any case, if an occult centre is to function on the lines laid down at the outset by the Great One who founded the centre, the conditions laid down by him should be fulfilled, unless an equally Great One well versed in occult lore and competent to modify the nature and function of an occult centre chooses to effect such modifications in the proces-

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Our temples are not meant for show but for expression of humility and simplicity which are typical of a devotional mood.

We have to approach these temples in a humble and penitent mood. They are so many houses of God. Of course, God resides in every human form, indeed in every particle of His creation, everything that is on this earth. But since we, very fallible mortals, do not appreciate the fact that God is everywhere, we impute special sanctity to temples and think that God resides there.

And so when we approach these temples we must cleanse our bodies, our minds and our hearts and we should enter them in a prayerful mood and ask God to make us purer men and purer women for having entered their portals.

—Mahatma Gandhi.

ses taking place through the occult centre, as he considers desirable in the wider interests of the community which was intended to be served by the centre.

But all this is purely material aspect (I am using the word material in a comprehensive sense.). Before Mysticism, neither temple nor theology is of any avail. The great purpose of religion is to satisfy the inner hunger of man for the realisation of the Larger Self, the Divine. All the time this inner urge is there and seeks expression and fulfilment. The world evolves and man also evolves His nature expands; he becomes less selfish, less insular, less parochial. This eternal struggle for expansion and freedom from bondage is the vital thing in life.

At certain critical times in the history of the world we see definite forms in which this urge to expand expresses itself. Temples are good in their own way and they are still necessary and useful for a very large number of people. But temples and ceremonies and all that go with them will be left behind if they are going to be obstacles in the way of expansion of the human heart and consciousness, instead of being a help.

Time was perhaps when they were a necessary help and perhaps even today they are necessary to many; but nothing shall stand in the way of the human

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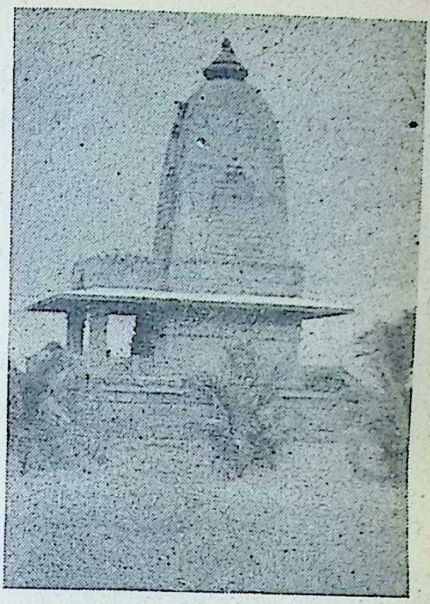
soul realising the Larger Soul in the Universe and feeling a unity running through all the differences we see around us, in the way of man realising every man and woman to be part of that Larger Self, in the way of feeling a mystic unity with all that lives; because it is this which matters more in religion than ceremonies or philosophies.

I do not deny there is a place for shrines, for ceremonies, for physical talismans and all the rest of it; but the emphasis should be on the wider and deeper view of things which naturally should take precedence over other minor considerations.

I for one would use every help available in my religion for the benefit of the community, just as I may use an electric battery or a telescope. I should be foolish if I throw them aside because they do not show me my God *at once*. At the same time, I shall be thrice foolish if I blindly believed that these are my religion and I can realise God *only* through them.

The future religion seems to me to be a religion of God revealed in the Man. In times gone by, we have had God revealed as the Light, as the Sun, as Dharma, as Beauty, as Purity, as Magnificence, as Father, as Son, as Child; but we are now reaching a stage in evolution when God is being revealed to us as Man.



Newly constructed Chandrasekhara Temple at Bhavan's College Campus at Andheri.
—Photo: Vasant S. Desai

If we wish to avoid being laid aside as back numbers, we have to sense this great ideal which is coming to be realised as an inevitable anchorage for humanity and help in the consummation of the Ideal.

To realise God through *man* is the new religion which is being slowly but unmistakably revealed, and he will be wise who hitches his waggon to that star and realises in advance what the generality of mankind will realise perhaps sometime hereafter.

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What Life Has Taught Me

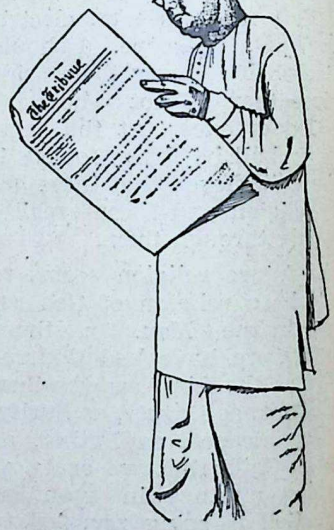
Be to their faults a little blind,
Be to their virtues very kind.

C. C. Desai, I.C.S. (Retd.)
Former High Commissioner for India in Pakistan.

WHEN I put to myself the question 'What life has taught me', I automatically get myself confronted with the counter question 'What life has not taught me?' I suppose this is a natural reaction for a life spread over 58 years and comprising 35 years of active service in the Indian Civil Service which had the reputation of being the best administrative service the world has ever seen.

One of the earliest lessons I learned was to stick to one's target or the set purpose and not to be deflected therefrom by emotions, sentiments or political fervour which sweeps, especially a student, off his feet almost before he knows what is happening.

I was sent, with borrowed capital, to England with the specific purpose of appearing for the Indian Civil Service. There I found myself in the company of three friends, each of whom has become famous in his own way. One was Subhas Bose



Netaji

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who had been rusticated from the Calcutta University for the alleged offence of beating a professor—he told me in all confidence that he had not taken part in the beating of the particular professor—and who came to England on promising his family that he would sit for the Indian Civil Service examination, thinking all the time that he would never pass it, and was confronted with a problem when he found that he had been successful! He later became the stormy petrel of the Indian National Congress and crowned his glorious career by raising the Indian National Army for liberating the country from the bondage of British imperialism and died a hero's death. His memory, as our Netaji, is now enshrined in the hearts of his four hundred million countrymen.

Shri Dilip Kumar Roy

Shri C. C. Desai

The other two friends were Dilip Kumar Roy, the famous musician, philosopher, writer and follower of Sri Aurobindo Ghosh, and Khitish Prasad Chattopadhyaya, who is now a leading authority on anthropology, especially social anthropology, in India. That was the time when the country was going through a tremendous upheaval under the leadership of Gandhiji, which ultimately led to our Independence contrary to all expectations.

Subhas Bose decided to give up the Indian Civil Service and withdrew from it just before signing the Covenant. Khitish Chattopadhyaya, who was a

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brilliant scholar and who was preparing for the Indian Civil Service also withdrew his candidature, hoping to dedicate his life to the struggle for freedom. Dilip Roy also decided to drop trying for the Indian Civil Service. The effect of the example, though not the influence of all these three friends—and they were like brothers to me—was that I should also fall in line and give up the idea of studying for the Indian Civil Service. I wrote home on those lines and pat came the reply that politics were not my concern for the time being and that I must stick to the line that had been chalked out for me. The die was cast and in due course I got through the examination and went into the service from which, after 35 years, I had the privilege of retiring less than 3 months ago.

The experience of the first day of a new life is always memorable and the impression everlasting. I still vividly remember the day when I joined the Indian Civil Service as an Assistant Commissioner in Buldana (Berar) and found myself in front of a British Deputy Commissioner who was himself a junior officer and who had his first chance of officiation in Buldana. He asked me several questions and I gave the required information; but apparently, I did not say 'Sir' or show sign of strict discipline. Immediate was the reaction of the Deputy Commissioner. His name was R. M. Crofton and he said "Look, this is a matter of discipline. You are a junior officer and it is your duty to say 'Sir' to me until I tell you not to say 'Sir'. And you should exact the same discipline from your subordinates in your own time". Thus began not only a life of service, but also a life of discipline and a life of straight talking. It was a small incident; but I consider it of great moment. It certainly had permanent effect on my conduct, thinking and career. Whenever I joined a new office or organisation, my advice to my officers was that I put greater store by discipline and loyalty than by intelligence or ability; I could make up deficiency in ability, but I could not fight indiscipline or disloyalty.

Crofton also believed in putting a junior officer through the mill. I was asked to go out on tour, but I was given only one small tent. After you leave the camp, the tent is dismantled and taken to the next place of halt and before it is pitched, it is very nearly evening time. In the meantime I used to arrive at the next stop and had to take my meal in the shade of a tree and to rest under open sky. Ordinarily an officer is provided with two tents; but as I was merely a probationer and a supernumerary officer, the second tent was treated as a luxury and denied to me. A little hardship early in one's

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career does more good than harm. It hardens you for the hardships of life and life is full of hardships even for the chosen few of the Indian Civil Service. Sometimes I lament the disinclination of our present-day youth to accept these hardships or to think that they do good to them; they feel that such ideas are a fad on the part of men of the older generation.

There are many lessons which I have learned from time to time, or from situation to situation. For instance, we are told that flattery is bad, that good people do not like or permit flattery and that flattery is immediately detected. My experience, however, is that no one, not even the tallest amongst us, is impervious to flattery. I would go further and say that even God Almighty likes to be flattered. You can always get away with flattery except where it is too blatant or crude. I have always found that flattery is good, useful and necessary and that, on the whole, it pays more often than not.

It is often a moot question whether a diplomat is sent to be abroad! The answer is perhaps both 'Yes' and 'No'. It would be wrong to say that a diplomat is never required to tell untruth or to deliberately indulge in equivocation in the discharge of his duty abroad. Equally it is untrue to say that you must never take a diplomat at his face value. In both Colombo and Karachi, I found that I was more convincing and impressive when I told the truth, unhedged by reservations, and when I put all my cards on the table, rather than when I beat about the bush or indulged in pleasing assurances. You must remember that if both sides indulge in half truths or untruths—which is sometimes mistaken as successful diplomacy—you do not get anywhere, you do not solve any problem, you do not succeed in dispelling the clouds of misunderstanding. I do not propose to refer to individual incidents for this is neither the time nor the place for it.

In my long official career I had occasion to serve some of our greatest men in the country. The three names that come uppermost in my mind are: Raghavendra Rao, a first-class nationalist and a renowned administrator who was mainly responsible for the high calibre of members of the Indian Civil Service who worked in the old Central Provinces and Berar; Shanmukham Chetty, again a first-class brain and perhaps the best Finance Minister we have had since Independence; and, last but not the least, Sardar Patel, who was Minister for States when I was his Additional Secretary, Principal Secretary being V. P. Menon. There was one uncommon thing common between the three of them—and

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that was their sound judgment of men, selection of good people for key posts and reposing of complete confidence in them so that they could work in their own way. The result was that men who worked under them felt happy in slaving for them and always regarded that any harm to the reputation of the Boss also meant loss of one's own reputation or prestige. Nothing brings out the best in one so much as the feeling that one enjoys the confidence of the person for whom one is working. It is the lack of this confidence between the Ministers and the Secretaries that is largely responsible for the present deterioration in the standards of administration about which one hears so much in Delhi and State Capitals.

But the most important lesson of life has been the one embodied in a couplet by an author whose name I forget, but which reads as follows:

"Be to their faults a little blind,
Be to their virtues very kind."

I first read this couplet in the *Hitavada* of Nagpur which had it as its motto. I do not know whether it is still there or not; perhaps it is still there. How often have I remembered these words and they have moulded my attitude towards a problem, a situation or a personality. Ordinarily we are apt to look at the dark side of a friend, relation or problem. We forget that there may be another side to the picture. We do not make allowance for another point of view, and that leads to misgivings, misunderstandings and misconceptions. Timely reminder of these two simple lines of wisdom has so often saved rupture of a friendship or a wrong idea being formed of a relation. This lesson is useful in life, both private and public. In fact it is useful wherever there is scope for misunderstanding. Constant reminder of this thought creates in one the faculty of putting oneself in the position of the other person. It is not always easy, especially where passions are aroused, but it is never unfailing for removing misunderstandings and for putting every matter in its true and correct perspective. Once that is ensured, there should be no room for prejudice malice, mischief, ill-will or conflict. What a difference it would make to life if everyone were to approach another person with the set object of being to his faults a little blind and of being to his virtues very kind. Similarly, how few of us remember the virtues of our friends as against their faults. How often do we stress the seamier side of life as against the rosier. Logically and intuitively, this looks so simple; yet when the time comes, it is so difficult and more often than not, we lose sight of it until harm is done

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and our eyes are opened—sometimes opened too late. However, I have felt that nothing helps one in making a success of one's mission so much as adherence, or even an attempt at adherence, to this noble principle of conduct of life.

The last lesson I have learned is the one relating to the reality of Death. That everyone is destined to die is known to all of us and is really no lesson. And yet, I did not know what death really is until it affected me in domestic life a few months ago. I could hardly believe that a person who talks sensibly and normally can, in a moment, lapse into eternal silence; that a person who has a deep and enduring conception of possession could suddenly and in the twinkling of an eye leave everything behind as if the person never bothered or worried about these worldly things ever in the past; and that what is life and light at 10 A.M. can be absolute death and darkness at 5 past 10 A.M. It may be childish to say that even at 58 I was not so conscious of the unreality of life and that I should have to wait a life spread over two generations to realise both the reality of death and the unreality of life.

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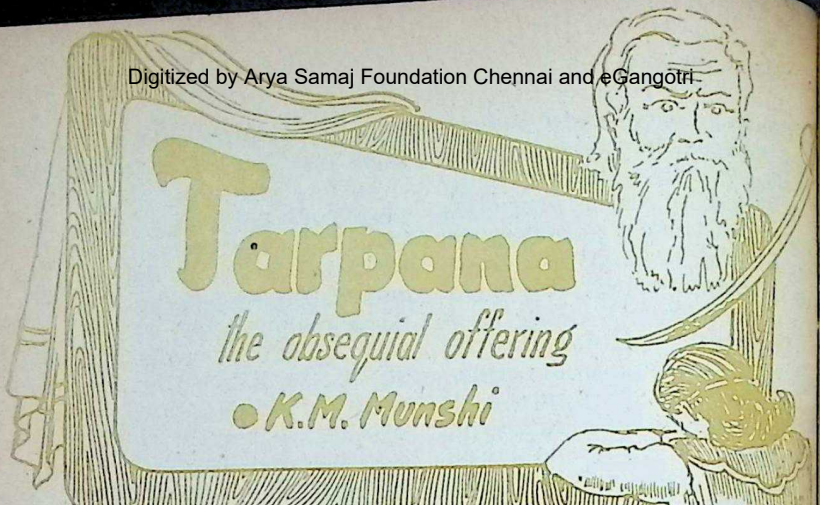

Tarpana, a play in three acts, is among the earliest dramatic compositions of Shri K. M. Munshi. This play, in story form, is a grim tragedy dealing with the myth of Aurva who destroyed the non-Aryan Haihayas and re-established Aryan supremacy under King Sagara

AGED Rama of the Battle-Axe, worshipped as 'Divinity', had settled down in Shurparaka. The Haihayas, under the sons and grandsons of Arjuna, had again invaded Aryavarta, destroyed hermitages and all but exterminated the Bhrigus.

One Bhrigu woman had, however, saved her last surviving son by concealing him in her thigh *(uru)*, and so he had come to be called Aurva. He dedicated his life to resurrecting Aryavarta; he studied the learning of the Aryas and collected a band of devoted disciples. He then retreated into the mountain and raised an army of disciples pledged to rescue Aryavarta from the Haihayas. He also rescued the last survivor of Aryan royalty, the infant scion of the royal line, Sagara by name, and brought him up.

The fates, however, were weaving destinies differently. Aurva had decided that the boat which carried the Haihaya king's only daughter, Suvarna, on a pleasure trip, was to be sunk. When the boat sank, Sagara rescued her, not knowing that Aurva had willed otherwise. He then fell in love with her.

The Haihaya king persecuted the followers of Aurva.

Sagara, who did not know the plans of his master, used to meet Suvarna in the palace of Vita-

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Sagara rescued her.....

haryva, the Haihaya king, every night by swimming across the river.

At last the great day came. Aurva crowned Sagara as the king of Aryavarta at a great festival in his mountain fortress. And, to complete his prowess, he prayed to Lord Rama of the Battle-Axe to send him his mighty weapon. The prayer was granted: the weapon came by air. After installing Sagara, Aurva told him the story of the mission of his life and unfolded the purpose to which Sagara was dedicated.

An hour later, Sagara was seen walking outside on a natural fortress of crags. His eyes were listless; his lips compressed in hopelessness; his forehead creased. He looked idly at a hole in the crags and said to himself: "Why did grandfather ask me to see him here? (looking at the hole) No. He is not come. God, give me strength, give me vision. What shall I do? Whom shall I ask? Where shall I go? How dare I disobey my grandfather? And if I do not disobey him, what shall I do? (looks down).

"For months I and Suvarna have nursed hopes of seeing peace between grandfather and Vitahavya, but now they are all gone. How will grandfather, planning terrible destruction, agree to peace? How will the King of the Haihayas accept the mandate of Aurva and give me his daughter?

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"Shall I disobey grandfather's mandate? If I do, his life's mission will be frustrated and the Aryavarta of my dreams will never be realised.

"And Suvarna, she spends every moment in thinking of me! What will happen to her? If I kill her father, Vitahavya, what will happen to her? Her heart, tender as a blossom, will be burnt to ashes. Suvarna, so devoted to her father, how will she regard his murderer?

"And how shall I live without Suvarna?

"What shall I do with a throne without her? What if Aryavarta comes into existence and she is not there! Oh, God of death, come and save me from this difficulty!"

Then Aurva came and asked for his *guru's* fee. With a trembling heart, Sagara folded his hands in humility and said: "Grandfather, what can I give you? Whatever is mine is yours."

Aurva (seriously): Get me what is not yours.

Sagara: Command me. I shall obey.

Aurva: Is it a promise?

Sagara (almost fainting): Yes.

Aurva: Then bring me tomorrow at sunrise—

Sagara (frightened): What?

Aurva: Two heads, one of Vitahavya and the other of Suvarna, Vitahavya's daughter.

Sagara (with folded hands): Forgive me, grandfather. Have mercy. You are order. Your mission is destruction. Cruel is easy for you. But the Ary varta of your dreams—the ho land of the Aryas, peaceful a happy, sanctified by sacrifi and mantras—will it ever ari from such destruction?

Aurva: Has anything remai ed pure after the touch of Hai ayas? At their touch, the cu have become fetid beef, t Brahmans not better than t beasts. Aryavarta will o spring from Haihaya's blood.

Sagara begged for Suvarn life.

Aurva: Shall the son of th woman be the Emperor of Ary varta?

Then Aurva told Sagara what the Haihayas had done Aryavarta:

"The ashrams were flyin dust. Vultures flew over t skeletons of sacred cows. Sara wati and Drishadvati—t streams of purity—emitted t stench of rotting corpses. M father and other Bhrigus fou till they died. And then t grandfather of your Suva pursued women. Those w climbed trees were hunted do with arrows; those who j into the rivers were pursued dishonoured; those who esca into the mountains were caug and raped; their wombs w ripped open, and they were to die.

"My mother concealed me her thigh—for ten years. T she hid herself in Gauta house and brought me up.

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"The Haihayas built their empire on the ruins of Aryavarta. I vowed to resurrect it, single-handed. Slowly I rescued the looted wealth of the Aryas. I wandered over the land for years. For years, I sat at the feet of Parashurama, the mighty son of Jamadagni, venerable in ancient dignity. At last, I came to this mountain fortress. I made all of you my disciples; in your hearts I laid the foundations of Aryavarta. I gave into your hands the instruments of the Haihayas' destruction. And, for years now, the might of the Haihayas, which overspread the land from sea to sea, has trembled at my name. And, tomorrow, at sunrise, I shall see my resolve fulfilled—I shall make obsequial offerings to my ancestors, doomed to premature death, with the blood of the last Haihaya."

Sagara hesitated and broke down. But the inexorable Aurva insisted on his pupil carrying out his mandate. Aurva demanded of Sagara that he, as the pupil, must repay the debt to the *guru* by killing the last Haihaya, thus enabling Aurva to offer obsequial offerings to his dead ancestors with Vitahavya's blood.

[*To be continued*]

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In Memoriam

The Late Dr. Bhagwan Das

INDIA'S struggle for *swaraj* attracted to its ranks sages and savants like Sri Aurobindo and Gandhiji who would normally have fought shy of the rough and tumble of politics. Among the savants who were drawn into the freedom fight and who left the indelible impress of their personality was Dr. Bhagwan Das who died on September 18 full of years and honours.

Dr. Bhagwan Das graduated from the Calcutta University when he was eighteen and soon after, joined government service. But the lure of national service gripped him early and he resigned his post as Deputy Collector after eight years in service to devote himself to educational and social work.

He was one of the architects of the Central Hindu College at Banaras. When it blossomed into the Banaras Hindu University, Dr. Bhagwan Das was one of its founder-members. He was also a founder-member of the Kashi Vidyapith.

It is as a profound thinker and author that Dr. Bhagwan Das is known. He has written books in English, Sanskrit and Hindi on philosophy, psychology and sociology. Among his books in English may be mentioned *Science of Emotions, Science of Peace, Science of the Sacred World*, and *Essential Unity of All Religions*.

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Dr. Bhagwan Das was an ardent lover of Sanskrit and he had mastery over that language. In collaboration with Dr. Annie Besant he translated the *Bhagavat Gita* into English and wrote a commentary. The book proved immensely popular and went into many editions.

Dr. Bhagwan Das joined the Theosophical Society a few years even before Dr. Annie Besant joined and he took a prominent part in its activities.

When Gandhiji started the Non-Co-operation campaign, Dr. Bhagwan Das threw himself heart and soul into the Movement. He had to undergo imprisonment from 1921 to 1922.

He collaborated with Deshbandhu Chittaranjan Das and Pandit Motilal Nehru in organising the Swarajist Party. Dr. M. R. Jayakar recounts in his autobiography how Dr. Bhagwan Das was present at the Bombay Conference of Swarajist leaders and how his participation was a source of strength to waverers.

Dr. Bhagwan Das was elected to the Central Legislative Assembly in 1935. His son, Sri Sri Prakasa, was also elected to the Assembly and there was the unique spectacle of a father and son sitting together in the same legislature. Dr. Bhagwan Das was also the Chairman of the Banaras Municipality in the twenties.

Honours came on him thick and fast. He was the recipient of the Doctorate of Literature of the Banaras University and the Allahabad University. In 1955, the President conferred on him the title of Bharat Ratna, the other recipient of the award during that year being Prime Minister Nehru.

Dr. Bhagwan Das was an ideal and an inspiration. His was the path of service and sacrifice. He will live for ever in the abiding gratitude of countless generations of his countrymen.

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STORIES AND DIALOGUES from UPANISHADS

by

R.R Diwakar

Balaki the vain

[from Brahadaranyaka Upanishad]

A YOUNG man called Balaki belonging to the family of Garga was full of vanity. He thought he knew everything. He was desirous of getting some money. So he went to Prince Ajatasatru. The prince was quite courteous to him.

Balaki offered to teach the prince the knowledge of Brahman. For this offer the prince gave him a thousand cows and said, "This is but a poor gift. I am not rich enough to give you as generously as Janaka does."

Balaki was still more puffed up when he was in sight of such a rich gift. He said, "I shall tell you about Brahman, the highest reality."

But when he opened up his lips Ajatasatru could see how shallow he was. Balaki began to tell him that the person in the sun was Brahman or the highest reality. Ajatasatru refused to accept this statement saying, "He is at the most the king of all beings but certainly not the highest reality."

Balaki felt browbeaten but again said, "The person in the moon is the Brahman." The prince again told him that that was not so.

In this manner Balaki went on proposing that the person in the lightning, in the sky, in the wind, etc. was Brahman. Each time the prince put Balaki right by correcting his statement. Thus he rendered Balaki speechless.

Finally Balaki in desperation said, "The person that is in ourselves is the Brahman. One should worship him as such." The prince rejected this teaching also and said, "One who looks upon the person in himself as Brahman becomes self-regarding and nothing more. Therefore that is not Brahman at all."

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At this Balaki collapsed and said in humility, "I know things only so far. Now please teach me yourself the right knowledge. I am anxious to know the truth from you."

The prince was a Ksatriya and Balaki a Brahmin by birth. The prince therefore said, "It is rather unusual that a Brahmin should approach a Ksatriya for spiritual knowledge. It is a reverse process. But that does not matter. I shall tell you what I know of it."

He then took Balaki by the hand and led him to a man who was in deep sleep. He called the sleeping man by his name, "O Somaraja, get up please." But there was no response. Then he patted the sleeping Somaraja by the hand and he awoke.

The prince then asked Balaki, "Do you know where this sleeping man had gone during sleep? Who was it that had slept and who was active?" Balaki was innocent of all this knowledge. He had no reply to give.

The prince then told him, "It was the intelligence in Somaraja that was sleeping or absent for the time being. His body was living and active and the vital powers were acting all the while. The intelligence *(vijnana)* had withdrawn all his powers of consciousness from the various parts of the body and was taking rest in the empty space or vacuum (*akasa*) in the heart. At such a time all the powers are, as it were, with-

The person that is in ourselves....

drawn from active service and stand suspended. When that intelligence roams about in the dreamland, all these powers of hearing, seeing, etc. are with that intelligence. During dreams the intelligence assumes different roles—it may be of a king, or a Brahmin or a hunter. But all these powers follow him just as the servants of a king follow him when he is out on tour.

"When the man is in deep sleep his intelligence is not cognizant of any outside thing nor of any dream. It withdraws at that time all its powers from the seventy-two thousand nerve centres in the body and takes rest in a vacuum in the heart. He sleeps then like a great king or a noted Brahmin or like a young boy free of all care and

(*Continued on page 46*)

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Teacher:—Dūtavākyaṁ describes the embassy of Krishna to Duryodhana. Krishna went to him with a proposal of peace, but Duryodhana tried to make him a prisoner. Krishna escaped by his skill and intelligence.

In *Dūta-ghaṭotkachaṁ,* Ghaṭotkacha, the son of Bhīma, was sent as an envoy to the Kurus, after the death of Abhimanyu. All the great and elderly leaders on the Kaurava side surrounded the young Abhimanyu and killed him by unfair means of warfare. Arjuna, the father of Abhimanyu, took an oath to avenge the death of his son. This message was carried by Ghaṭotcacha to Dhṛtarāṣṭra, the father of Duryodhana.

Karṇabhāraṁ describes the tragedy of Karṇa's death and *Ūrubhaṅgaṁ* describes how Bhīma broke the thighs of Duryodhana and vanquished him.

Now we come to the rules that change 's' into 'ṣ'. It is called षत्वविधानम्. स् (s) changes into ष् (ṣ) after any vowel except अ (a) and आ (ā) and after क् (k) and र् (r).

e.g. मुनिषु (muniṣu) = among the mendicants.
नदीषु (nadīṣu) = among rivers.
भ्रातृषु (bhrātṛṣu) = among brothers.

This change takes place even if there is a visarga (:) or an anuswāra (ं) in between, e.g. हवींषि (havīṁṣi), धनूंषि (dhanūṁṣī). स् (s) changes into ष् (ṣ) in the following cases:—

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सु–अभिषुणोति su — abhiṣuṇoti	स्था–अधिष्ठास्यति sthā — adhiṣṭhāsyati
सिच्–अनुषिञ्चति sic — anuṣiñcatī	स्तु–अभिष्टौति stu — abhiṣṭauti
सेव्–परिषेवते sev — pariṣevate	सह–परिषहते saḥ — pariṣahate

The initial स् of the word स्वसृ (svasṛ) becomes ष् (ṣ), when it is combined with मातृ and पितृ e.g. मातृष्वसा (matṛṣvasā), पितृष्वसा (pitṛṣvasā).

When a root is reduplicated, the second स् (s) changes into ष (ṣ) after इ (i), उ (u), ए (e) and ओ (o).

सिच् -सिषेच siṣeca

स्तु–तुष्टाव tuṣṭāva

Lesson XI

Pañcatantra was altered again and again by authors until the fifth century A.D., for in one tale the name of Varāhamihira, the astronomer who is known to have lived about the time when the work was imported into Persia, is mentioned.

The book has been translated into Arabic, Persian, Latin, Greek, Hebrew, French, German, Italian and Indian vernaculars.

The earliest known eastern translation is in Pehlevi, which is thought to be nearer to the original than any other. Its author flourished in the Court of Khusru the Great of Persia in the 6th century A.D. In the 8th century Abdullah Ibn al Muquaffa translated into Arabic in the form of the well-known Kalika and Dimnah' corruptions through the Pehlevi of the names 'Karaṭaka and Damanaka' of the original. In the 11th century Simeon Seṭh of Antioch translated it into Greek. Then it was also translated into Hebrew and from this version it was again translated into Latin by Giovanhi di Capua. The book came to be known to Europe through these channels and influenced the work of Boccacio, La Fontaine and others.

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In ancient India, it was quite customary to give mo instruction through fables. Of these, the most famous coll tion is the Pañcatantram. The form, in which we have now, is not its original form. It consisted not of five books at present, but of eleven, twelve or thirteen. Some of the books have been lost and others have been compressed in the first book. So it seems that the name of the original bo might have been "A handbook for Princes", or some sui name. The author of the book is not known. Visnu Sarm tells the stories to the princes. Perhaps he was the author the treatise; but this is a mere guess.

The date of the book is as obscure as the name of th author. Many stories are of Buddhistic origin. So tha might have existed at about 600 B.C. By A.D. 500, its fam spread beyond the limits of India. Herr Benfey trace similarity of these to Æsop's Fables. But as Greek influenc was felt in India only after the invasion of Alexander, it argued that Pañca-tantra is not older than 200 B.C. But w know very little of Æsop, and his fables are comparatively late. So it is quite possible that Æsop was indebted to India The Sanskrit fables travelled from India to China, Tibet Persia and must have reached Greece at a very early age The original was not known to the West until a much later date. The Western writers were quite ignorant of the origina source from which they drew their materials.

In the following scene, we shall hear of this book.

[*To be continued*

BALAKI THE VAIN—*Contd.*

worry. He is then full of pure joy. When the man awakes, his intelligence returns and begins its activities as before.

"This principle of intelligence is really the Brahman. Verily like the gossamer web that spins out of a spider's body or like the sparks that spring and fly from fire, the innumerable things in the world, the vital powers, worlds, gods, all beings come out of this first principle which is Brahman or Atman."

Humbled Balaki listened with wrapt attention to this discourse on Brahman by Ajatasatru and shed all his vanity and conceit.

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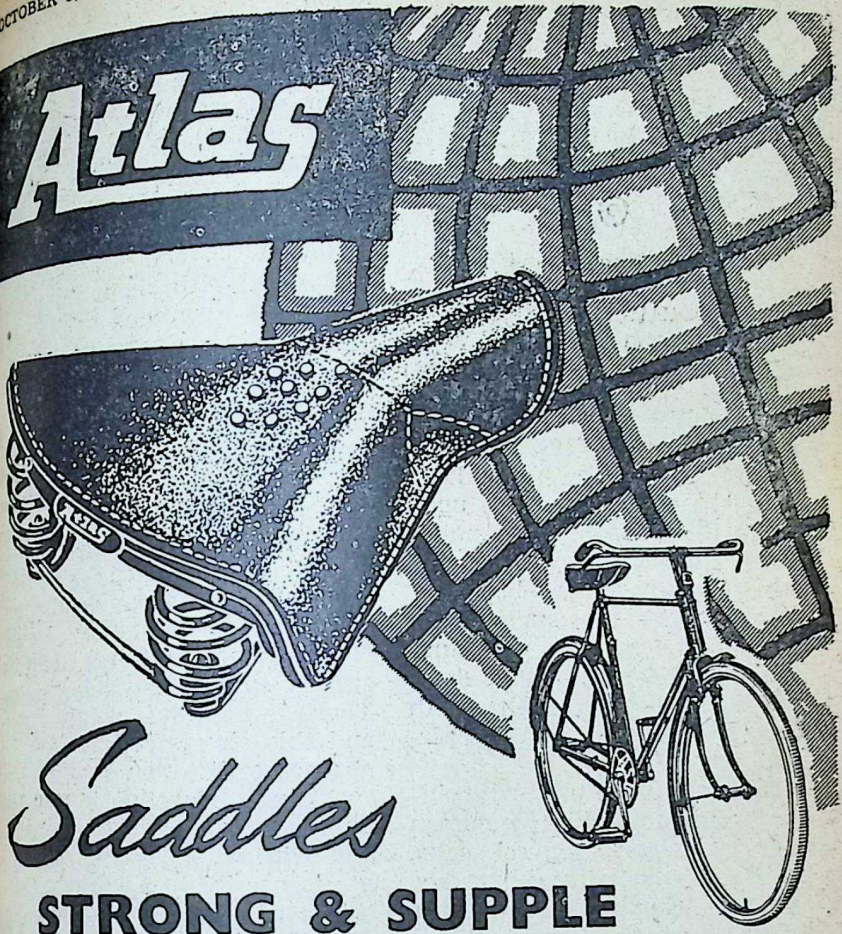

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AQUA
the sustainer

Sahib Singh Ahuja

SUNSHINE, air and water are God's greatest boon to humanity; they are the trinity through which mankind may be revitalised and recreated. All the three have definite therapeutic values upon which the human organism is dependent for its physical, natural and spiritual well-being.

Take away the surrounding atmosphere, exhaust the sun's energy and dry the water flowing on the surface of the earth and out will go life on the planet.

There are altogether five principal compounds in the human body *viz.* water, mineral salts, proteins, carbohydrates and fats, and they roughly exist in the following proportions: Water 61%; Mineral salts 5.5%; proteins 18%; Carbohydrates 0.1%; Fats 15.4%. To replenish the waste which is constantly going on in the body as the result of metabolism, our food must also consist of all the above compounds. Water is composed of two chemical elements *viz.* oxygen and hydrogen, yet upon it depends all life as we know it. A man will die quicker from want of water than of food.

Vegetables and fruits contain a lot of water, tomatoes 94%, cabbage 93%, potatoes 78% and cucumbers 96% while apples are 80% water. But other foods also contain a lot of water; milk being more than three quarters water, fish about the same, while meat contains half a pint of water to every pound. Poultry meat is well over 75% water, and so are eggs, while cheese and butter rank high in their water content.

A permanent supply of water in the atmosphere is essential for life and even desert-plants need plenty of water which they suck up from great depths and store in their fleshy leaves. More than two-thirds of the earth's surface is under water. There is no water on the moon and this alone accounts for the absence of life there.

It can be rightly said that the human body is aquatic in habit, and without it no function of life is possible. As nearly two-thirds of the body is composed of water, its indispensability to the vital processes of life is self-evident.

Our body loses about 10 ozs. of water in the form of vapour exhaled by lungs, about 30 ozs. of water in the form of sweat from the pores of skin, about 60 ozs. in the form of urine by the kidneys and about 6 ozs. by bowels. This loss must be replaced for the continuous func-

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tioning of life processes.

Although all our foodstuffs contain a certain percentage of water, the bulk of the loss has to be compensated by way of drinking. An adult of average health should drink at least 5 lbs. of water daily. Our body is constantly producing waste-material as the result of metabolism, and water acts as the vehicle by which these waste-products are removed through such excretory organs as lungs, skin, kidneys and bowels.

Water is also necessary to effect the chemical changes going on in the body, and as a general rule, the more active and important a tissue, the greater the amount of water it contains.

It is found that an increase in the amount of water taken generally leads to acceleration of chemical changes, and for the matter of that, the removal of more water from the body. It is a matter of common experience that increased drinking of water is followed by an increase in the quantity of urine and sweat and hence the total quantity of waste substances expelled in a day, would weigh more than that expelled when inadequate quantity of water is taken.

Water naturally plays an important part in the manufacture and secretion of digestive fluids (juices), and thus it helps digestion to a great extent. Increased drinking of water also stimulates the flow of the bile.

> Boiling water is a most powerful medical agent. It may move the bowls, it will induce perspiration and abate fever; it is safest and cheapest disinfectant. In every case where it is required to be drunk, it must be allowed to cool till it is fairly bearable to the skin. Boiling does not mean mere heating. The water begins to bubble and evaporate after it is on the boil.
>
> —Mahatma Gandhi.

The increased production of bile generally facilitates the expulsion of waste from the liver, and we know what it means to our health—when this important organ obtains such relief.

A very important function of water is that it keeps the blood-stream in a fluid condition. It is well known that it is the blood-stream which carries the nutritive elements to the tissues of the body, and in order to maintain the proper circulation, sufficient quantity of water must be taken.

To sum up, water flushes the waste products from the body, helps in the manufacture of digestive juices, stimulates their secretion, aids digestion, and keeps the blood-stream diluted, so essential for proper circulation.

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For many reasons, water is an extremely valuable agent in treatment. It is so universal that it can be secured easily and cheaply. There are three ways in which water acts on the body; first is its cleansing action; second, its mechanical effect on the body; third, its action in heating or cooling the body.

The skin eliminates certain waste materials in the sweat; therefore, cleansing the body by the daily bath is beneficial in preventing disease. Being a fluid, water adjusts itself to the contour of the body so that it comes in contact with its entire surface. Short application of hot or cold water stimulates you, increases circulation of blood, nervous action and muscular activity.

If we wish to depress the body, we can do so either by a prolonged application of hot or cold water. It is a matter of common knowledge that we apply pads dipped in ice-cold water to supress high fevers. Hot water rubber bottles are generally used to relieve muscular pains in the body. When we put our feet in hot water for some time, they become red because the heat has caused the blood vessels in the feet to become enlarged, allowing the blood to come to the surface and the increased blood makes the part red. By drawing the blood to the feet we can relieve congestion in the head.

If your nose is bleeding, cold water is applied to the back portion of the neck. It contracts the blood-vessels there and the reflex action contracts the blood-vessels in the nose thus stopping the haemorrhage.

We need water to avoid burning up from the heat our bodies produce. Where there is no water, life is either absent finished or suspended.

How much water you as an individual need depends somewhat on your size, sex and occupation. Put it all together—the water you drink and eat, the water that runs down the household drains, the water used in making the things you think you need, the water used in supplying the power you feel you simply must have, the water used to irrigate the vegetables and fruits you consume and you get the staggering total of close to 2,000 gallons a person daily! In a week's time that amounts to a fair-sized swimming pool. In an individual's life-time the water he uses would form a lake a mile across and deep enough to sail on.

Taking into consideration the surprising fact that you are more than two thirds water by weight, even with your flesh and bones thrown in, that is not altogether a joke if somebody calls you a 'drip'!

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B. J. Competition—4

GREAT MOMENTS in INDIAN HISTORY

the KALINGA War

K. Subramanian

THERE are certain epoch-making events in the history of a nation, as in the case of an ordinary human, certain instances of everlasting significance that change the very course of her history. Kalinga War, which Emperor Asoka waged, is one such that changed India, not because of its ferocity but its aftermath.

The impact and the consequences of the Kalinga War can be gauged by a comparative study of the life that Emperor Asoka lived before the War, and after it.

Before the War, Asoka was hardly distinguishable from his predecessors, except, of course, for his great valour. He was as ambitious as other kings, with a desire to expand the frontiers of his kingdom through wars, often aggressive in character. He was a victim of the pomp and pageantry that marked the lives of all ancient emperors of India. He was a prey to avarice and animosity that usually preceded succession to thrones.

There are different versions of his coming to the throne. While the *Divyavadana* represents the Kalinga War as a war of succession between two brothers, the *Mahabodhivamsa* describes it as between Asoka on the one side and all his ninety-eight brothers who made common cause with Yuvaraja Sumana, the eldest and hence the lawful heir, on the other. Legends from South have a different story to tell, making it a fratricidal war, charging Asoka with the murder of his ninety-nine brothers for the sake of the throne.

Though a probe into the authenticity of all the legendary lores is beyond the purview of

B.J. Competition Prize-Winner

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this article, enough facts are there to show that Asoka was in no way superior to other kings; he was neither an ardent admirer nor an advocate of any philosophy, much less for Ahimsa for which he justly became famous during the later part of his life. In fact, these legends successfully contrast the seamy side of his life prior to the war with his later virtuous conduct.

The Kalinga War, though small in comparison with the two World Wars waged during the present century, was no less significant in the extent of its damage to the lives of men and cattle. As Rock Edict No. 13 bears out, "Kalinga was conquered by His Sacred and Gracious Majesty when he had been consecrated eight years. One hundred and fifty thousand persons were thence carried away as captives, one hundred thousand were slain and many times that number died." One cannot but stagger at the figures.

Thus the historic war on Kalinga by Emperor Asoka rather proved to be a Pyrrhic victory compared to the toll of life it took and the incalculable damage done to property. Yet, it proved to be the inward-eye-opener to Asoka.

What did not measure very much materially, 'sold' exceedingly well spiritually. The gruesome sight of the sanguinary battle had germinated in revolutionising the whole pat-

Samrat Asoka

tern of human thinking and conception of violence and bloodshed. Asoka had the greatest good fortune to have been the medium of propagating such lofty tenets for humanity, for he was the first monarch to be immensely moved by it. The stream of blood that flowed in the battle-field metamorphosed into a fount from which gushed forth love of humanity. The wailings of the wounded and the sobs and sufferings of the kinsmen of the slain echoed and re-echoed in his mind and finally lit up the celestial lamp of supreme 'Shanti'. Asoka feelingly reckoned the tribulations caused to innumerable civilian population by violence, slaughter or separation from their

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near and dear ones. He found himself the target of acute mental anguish, befitting a worthy Sovereign; for by law he had to bear the brunt and to withstand the whole weight of his subjects' sorrows. "Never did the king sigh but with a general groan."

His exemplary sensitiveness to the cruel consequences of the wearisome war wrought a miracle in his heart and a revolution in his character. He became a new man, an altogether changed man, free from rancour and ill-will, lust and avarice. Says another Edict of Asoka: "Directly after the conquest of Kalinga began His Sacred Majesty's zealous protection of the law of Piety, his love of that law of Dharma and his inculcation of that law of Dharma. Thus arose His Sacred Majesty's remorse for having conquered the Kalingas because the conquest of a country previously unconquered involves the slaughter, death and deportation of the people. That is a matter of profound sorrow and regret to His Sacred Majesty."

He realised the futility of war and the uniqueness of peace. The supreme and sublime conquest was not by arms and armoury but by all-pervading piety, love and Dharma. Dharma Vijaya made an indelible impress in his mind. The echoing and re-echoing reverberations of the war-drums—*bheri-ghosha*—gave place to a better and lasting substitute in Dharma-*ghosha*—the propagation of Peace and Piety.

Thus the violence of war seen in all its stark nakedness marked the beginning of a transformation of mind, a change of heart and a turning point in his life.

He took to the high ideals of Ahimsa, its propagation and practice, not only between man and man, but also between man and every sentient creature. He immediately ordered the cessation of mass slaughter of cattle that took place daily in his palace for household needs, thus paving the way for further shutting down the abattoirs throughout the country. Thus forswearing and forbidding by his royal injunctions, he extended the ideal of Ahimsa from the world of man to that of the dumb animals too.

To Asoka the Kalinga War became the end of all wars, although he was not free from the provocations to war from neighbouring peoples. Ingrained as he became with *Ahimsa*, he counselled toleration for the wrong-doers. An Edict of his says thus: "Even if anyone does positive harm to him, he would be considered worthy of forgiveness by His Sacred Majesty so far as he can possibly be forgiven." Thus we find his true self revealed, understand the expressions of his philoso-

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phy of life and his conceptions of an Emperor's duties; the extent to which he lived to realise the lofty ideals he keenly professed and widely preached.

If King Asoka is in the vanguard of Indian Emperors and immortalized in the words of H. G. Wells thus: "Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines and shines almost alone, a star," it was because of Kalinga War.

Never in the annals of kingship had there been a record comparable to that of Asoka both as a man and an Emperor. In his philosophy and piety, he is held on a par with Marcus Aurelius. In his efforts to establish an empire of righteousness after the highest ideals of love and amity, he is compared to David and Solomon of Israel in the days of its greatest glory. These surging eulogies unreservedly uttered by historians reflect the proud place of Kalinga War in the ancient history of India; for, without it, Asoka's reign would have been unhistoric, his sway undignified and his period uneventful. If in the comity of nations India is held in high esteem, it is not a little due to Emperor Asoka and incidentally to the Kalinga War.

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QUESTION BOX

ANSWERS by K. M. Munshi

478

Sri Jagdish Prasad Dubey, Agra.

Q: *Don't you think that academic robe of our Universities require to be overhauled and replaced by another which is more in keeping with our status and dignity?*

A: I think academic robes add distinction to academic occasions. But they do require to be suitably altered to suit the national genius. But the substitutes found so far are unsatisfactory.

479

Sri Y. V. Visveswaran. M. A., Madras.

Q: *Is there any difference between 'Atheism' and 'Agnosticism'?*

A: Of course. Atheism denies God. Agnosticism neither denies nor asserts; it believes that our instruments of knowledge are not competent to come to any definite belief about God.

480

Sri Nagaraju, Guntur-2.

Q: *Do you agree with John Ruskin that Theology is a dangerous subject for women?*

A: No. Women have every right to every kind of knowledge which man can acquire. They are intellectually as capable as men.

481

Sri Gambheer Dass Udayanand, Kalimpong.

Q: *Our Guruji says that Sanjaya in Mahabharata had got the power of television and radio. Is that true?*

A: No.

482

Sri C. S. Pattabhiramiah, Mysore.

Q: *What distinguishes self-discipline from self-torture?*

A: Self-discipline is cheerfully invited under the urge of a fundamental aspiration and leads to joy. Self-torture is inflicted by an unnatural code of conduct, to

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which the temperament does not respond spontaneously. The latter leads to self- suppression and a stunting of one's personality.

483

Sri D. Kishan Rao Kulkarni, Dhanwada (A. P.)

Q: *What is meant by 'Akarma' and 'Vikarma' and what are their differences?*

A: (1) 'Karma' is the action which is inspired by a higher urge, particularly, where its perfection is aimed at without caring for its results, or which is done as an offering to God.

(2) 'Vikarma' is action inspired by animal instincts and is the outcome of a desire for gaining a selfish end or a sense of self-importance.

(3) *(a)* 'Akarma' is inaction which is invited because of a higher urge, without fear and in obedience to a mandate from God. Such 'akarma' is Karma.

(b) Another form of *Akarma* is refusal to do one's duty out of pride, indolence, negligence or irresponsibility.

484

Sri K. Narasimhan, Willingdon Island, Cochin.

Q: *What is Jnana-drishti and how can one attain it?*

A: 'Jnana-drishti' is the perception given by true knowledge. True knowledge is acquired by:

(a) progressively eliminating attachment, wrath and fear from way of looking at things.

(b) by developing by conscious effort to realise that God is All and All is God!

485

Sri Harivans Bohra, Jaipur.

Q: *What is the value of 'Sreya' and 'Preya' in life? Which of them should one accept while earning livelihood?*

A: Both ends should be harmonised. 'Preyas' should be sublimated to 'Sreyas' by a systematic pursuit of fundamental aspirations.

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J. H. DAVE

SABARMATI

RIVER SABARMATI is also called Sabhramati, Svabhravati or Chandana. It rises from the hills of Mewar from Nandikund which is identified with Dhanbar lake near Mirpura. At the place where it rises, this river is known by the name of Sabar. From the Aravalli hills, it turns to the southwest direction. It passes by the Arbuda mount and ultimately meets the Gulf of Cambay. The river is about 200 miles long and drains an area of about 9,500 square miles. The river Sabar becomes known as Sabarmati after it meets river Hathmati.

According to *Padmapurana* Sabarmati is derived from the word *Sambhrama* which means agitation and alarm mixed with reverence. The Puranic legend says that once Sage Vasishtha was seated in contemplation and in that state, with his powerful and penetrating eyes he saw Sage Visvamitra. It is said that this extraordinarily powerful glance of Vasishtha pierced two holes in the earth and from both of them two rivers came out. One was Saraswati and the other was Sabhramati; the latter name is explained to have its origin in the glance of Vasishtha towards Visvamitra, with great *sambhrama,* that is, agitation and alarm mixed with reverence.

Another *puranic* legend says that river Sabhramati divided itself into seven streams on account of its large volume of water being obstructed by the hills.

Sabarmati flows through the Ahmedabad district meeting the Gulf of Cambay in such a way that it becomes the meeting ground of Saurashtra and Cutch on one hand and the remaining part of Gujarat on the other. With the city of Ahmedabad situated on its bank, this river becomes the centrally situated river of Mahagujerat.

Rivers Khari, Meshva, Majham, Shelva, and Andhari are some of the tributaries meeting Sabarmati. This group of rivers starts from Northern Gujarat and meets the Gulf of Cambay.

The Saurashtra group of rivers consists of rivers Bhogava, Bhadar, Utavali, Nilki, Pinjaria, and Adhia. This group of rivers flows in the eastern direction and also meets the Gulf of Cambay.

The more and more we go in the north towards the source of this river Sabarmati its rocky

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banks get higher and higher. The river looks particularly charming in the rainy season when it moves through its high rocky banks and the *Vaghas*. Near its mouth the river gets sandy and the height of the banks becomes also lower.

Legend says that sage Kashyapa performed penance on Mount Abu i.e. Arbuda for a number of years and propitiated Lord Siva, who gave to sage Kashyapa river Ganga from his matted hair. This river came to be known as Kashyapi-Ganga. It had various names in different *yugas*—Kritavati in Satyayuga, Girikarnika in Treta, Vidhumati or Chandana in Dwapara and Sabhramati in Kali.

88,000 sages are stated to have performed penance on both the banks of river Sabarmati, and therefore, the river is said to be purifying on both of its banks.

After taking several tributaries river Sabarmati passes by Vaghpur, Varsoda, Sadra, Vasana, Pethapur, Ahmedabad, and Vautha.

River Sabarmati has witnessed in its valley the most ancient civilisation of India. The archaeological survey at Lothal near Cambay has revealed the existence of the Harappa culture, in this area. It was a river-valley civilisation. Lunej has recently given hopes of underground oil. Sabarmati also passes by the side of Kotyarka where there is a white image of the Sun God with four arms. It is situated at a distance of about 12 miles from the town of Prantij. This holy place is a special place of pilgrimage for Khadayata brahmins and Vaishyas. It was also called Mathurarka. In this *tirtha* there are also the Vaishnavite temples of Trikumraiji and Ghanshyamraiji. The worship is carried on according to the Vallabha Sampradaya.

River Meshwa is one of the tribuaries of Sabarmati. On its bank is the famous ancient temple of Shyamalaji near the village called Bhiloda. It is a temple of Sri Krishna. This *tirtha* is called Gadhadharapuri. The temple is in the midst of jungles, but it is ancient and artistically constructed. Every year on the fifteenth of the bright half of the month of Kartik there is a religious fair held for a period of fifteen days. In this area there is also a group of images of Gandhari with her 101 children.

Himmatnagar which was the capital of the old Idar state is situated on the bank of river Hathmati, another tributary of Sabarmati. It was established by Ahmed Shah in 1426 A.D. and was known as Amnagar. Idar or Iladurg was the original capital of the state. Khedbrahma is situated on the bank of river Harnav or Hiranyaksha. It contains the four-faced image of Brahma; nearby is also the temple of Ambaji. There are

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only two famous temples of Brahma, one at Pushkar and the other at Khedbrahma. It is stated that Brahma had performed a big sacrifice here. Bhrigu, the son of Brahma, had insulted Brahma and Rudra and it is stated that in order to expiate for the sin of that insult he performed penance and took a bath in this river. A fair lasting for fifteen days is held every year from the fourteenth of the dark half of the month of Magha. At Sarkhej there are the Rojas of Mohamed Begada and his family. About 8 miles from the city of Dholka is situated the village of Vautha. At this place seven rivers are reputed to meet and they are counted as Sabar, Hathmati, Khari, Majham, Meshwa, Vatrak and Shedhi. According to the *Padma Purana* the following seven rivers unite at the place called Vikirnatirtha—they are Sabhramati, Setika, Valkini, Hiranmayi, Hastimati, Vetramati and Bhadramukhi. A fair is held at Vautha on the full-moon day of Kartik for five days.

Ahmedabad, the leading city of Mahagujerat and one of the flourishing industrial centres of Western India is situated on the bank of river Sabarmati. King Karnadev of the Solanki dynasty of Anhilwadpatan had established in the past the city of Karnavati at this place. It was also known as Srinagar or Rajnagar. In 1411 A.D. Sultan Ahmed Shah established at this place the present city of Ahmedabad. He selected this place for his capital as he saw the hares of this locality valiantly and aggressively attacking the hounds. And this charming city was described as a beautiful black mole on the face of Mother Earth. In 1486 Mohamed Begada repaired the city. After the Muslim rule it came into the hands of Peshwas and then into the hands of the British. Its rich merchants were known as Jagat Seths. This area has also been considered as sacred from ancient times. In the *Padmapurana,* it is stated that on the bank of river Sabhramati is situated the Khadgatirtha. There is the temple of Khadgadhareswara. One who takes a bath in Sabarmati and has a *darsana* of the God here is promised a long stay in heaven. The temple of Nilkanthamahadev is also described in *Padmapurana* as situated at this place. Outside the Kalupur Gate is situated the *ara* or *ghat* of Dudheswar. There is the temple of Dudheswar Mahadev. It is said that the milk of the heavenly cow Kamadhenu was poured at this place; it is further believed that the faithful can also sometimes see milk shooting up in the dark on the waters of this river. This locality also contains the cremation ground. Near this place it is stated that there was the asram of the an-

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cient sage Dadhichi. This sage gave up his bones to Indra so that Gods could prepare *vajra* out of those bones and destroy the demon Vritra. The legend of Dadichi is as old as the Vedas. On the way to the camp there is the temple of Bhimnath on the bank of the river. The temple of Khadgadhareswara Mahadev is situated only at a little distance of Bhimnath. Near the village of Asarva there is the ancient temple of Nilakanthamahadev. Near the Ellis Bridge there is the fort of Bhadra. It contains the black standing image of Goddess Bhadrakali. On the way to the camp, there is the Wadi of Hathibhai containing a group of about 53 Jain temples. The main temple is that of Dharmanathji, the fifteenth Jain Tirthankara. It contains excellent and delicate sculptures. The Kankariya Talao is near the Raipur Gate and was constructed by Kutubuddin in 1458 A.D. To the west of this Talao is situated the Roja of Shah Alam, who was the religious teacher of Sultan Mohamed Begada of Ahmedabad. It contains excellent sculpture. The Jami Masjid, the tombs of the Queens, the Rani Sipri mosque and a number of other buildings of architectural excellence beautify this city where we find some of the earliest examples of the combination of Hindu and the Saracenic forms of architecture.

Near the Jamalpur gate is situated of ghat of Sapta-rishis. There are temples of Siva and Sapta-rishis.

On the opposite bank of the river is situated the Sabarmati asram established by Mahatma Gandhi, the Father of the Nation, in 1917 A.D. This asram was the centre of political activities for a number of years. And it was from this place that Mahatma Gandhi led his famous Dandi March in 1930 A.D. As Mahatmaji had taken a vow of not returning to it after 1930 till India attained freedom, it was dedicated for the uplift of Harijans. At present a number of constructive activities are carried on there. The Mahatma Gandhi Memorial known as the

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Kochrab Asram was the first Asram established by Mahatmaji in 1915 A.D. He stayed there till 1917, when he shifted to the Sabarmati Asram.

Near the village of Fatewadi on the right bank of the Sabarmati river there is a project of Moti Fatewadi Canal. It will irrigate about 11,000 acres in the *kharif* and about 7,000 acres in the *rabi* season. The work was begun in 1949. The Moti Fatewadi canal project consists of one main canal and three branch canals. It is expected to irrigate 18,000 acres. But this scheme is under revision.

Ahmedabad is the birth place of saint Dadoo, a Nagar brahmin who flourished in about 1601 Samvat Year. He became Sannyasin at the age of twelve, and moved to Rajasthan touring Amer, Sikri, Nirana etc. He had a large following. He died at a place called Birahna near Sambhar. The famous Vedanti poet Akha also flourished in Ahmedabad.

The city of Khambat is situated between the mouths of rivers Sabarmati and Mahi. In this Gulf of Cambay, numerous rivers have openings into the sea, at places very near one another. On the bank of river Sabarmati is situated the last capital of Gujarat, the older capitals being at Bhinnamala, Valabhi and Patan. Ahmedabad still retains its pre-eminent position. It had the honour of being the political centre of India under the guidance of the Father of the Nation, till Mahatmaji left the Sabarmati Asram at the time of Dandi march. On the bank of this river have been conducted solemn prayers. On the bank of Sabarmati there is the reputed asram of the ancient sage Dadhichi who gave up his bones for a divine cause; there also stands on the bank of this very river Sabarmati the asram of the modern sage and the Father of the Nation whose life was truly dedicated till its last breath to the noble cause of Bharat and the moral uplift of humanity.

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KULAPATI'S LETTER—*Contd.*

cultivated, if we are to build and maintain a culture worth preserving and produce people equipped in heart and mind to carry such large responsibility."

"Who runs Harvard?" is a natural question to ask. Replied Dr. Pusey's predecessor, "No one runs Harvard; it just keeps on moving!" This should be said of every great institution.

●●●

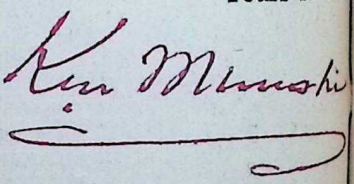
P... and her husband, both children of friends, who are studying at Boston, tried to make our stay comfortable, invited us to an Indian meal, and took us, for a change, to an Italian restaurant where *pizza* —a huge baked *chapati* with all kinds of savoury things stuck on to it, was placed before us. To see its size was quite enough to satisfy my appetite.

I have already referred to the kindness of Dr. Edward Churchill, the senior surgeon of the Massachussets General Hospital who, as a specialist, had visited India and met Dr. K. G. Munsiff. He provided us facilities for a prompt check-up, and then invited us to his beautiful suburban house. The Hospital, one of the largest in U.S.A., also houses the Harvard Medical School, where extensive research on medicine and s gery is being carried on. A a thorough check up I was appointed; I had expected find quite a few growing ments but I had none.

Swami Akhilanand, the h of the Ramakrishna Ved Centre, entered our life w his affectionate ways. For ab thirty years, he has held the f of Vedanta and Indian Cult in U.S.A., and now runs a centre, and by open-heartedn and broad outlook, has endea himself to quite a large circle friends in U.S.A. It was mai his efforts, I learnt, which rai the funds wherewith to bu the magnificent Ramakrish temple and Belur Math at Da shineshwar in Calcutta.

At the lunch which he gave u we met a distinguishable gath ing of scholars from Boston a Cambridge. I also addressed meeting at the Vedanta Cent We also met other men and w men who were interested India or were Indians the selves and addressed an Ind Student's Reception.

Yours sincerel



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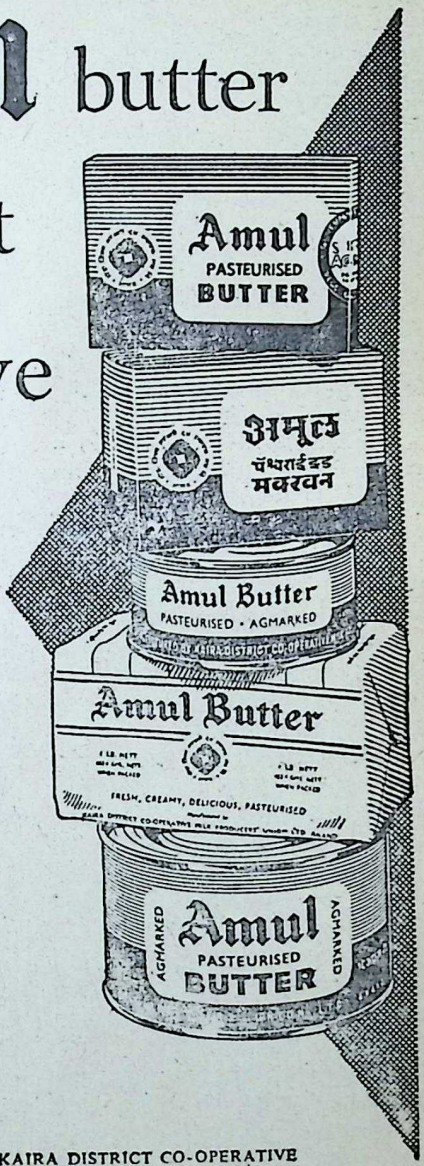

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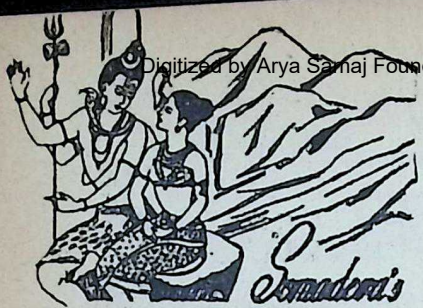

Scorned Love of a Queen

(SELECTIONS)

KING MAHASENA was doubly fortunate. His city Ujjaini was the ornament of the earth and nature was lavish in her gift in the case of that city. He had a Queen by name Asokavati who had no equal in all the three worlds for her beauty.

The King had a bosom friend called Gunasarman. He was well-versed in the Vedas, the Shastras and also in the art of wielding weapons. Above all, he had an attractive appearance.

One day there ensued a talk on dancing in which the King, the Queen and Gunasarman participated. In the end the King requested Gunasarman to exhibit his skill in dancing as he felt sure that he must be proficient in that art as well.

Gunasarman replied: "I don't deny my knowledge of dancing. But I feel embarrassed to dance before your Majesties."

The King set him at his ease and pressed him to dance by saying that it was only a private audience and that it would not be advertised.

Unable to refuse, Gunasarman got ready for dancing and when the King and Queen saw his graceful poses, they were astonished.

In the end the King gave him a lyre to display his skill on it. He played on the instrument so ravishingly that the King and Queen were enraptured.

The King then tested him in fighting. Gunasarman asked the King to wield his sword against him. By means of his dexterous moves Gunasarman disarmed the King easily and bound him hand and foot. The King was delighted to experience his prowess in this art also.

QUEEN Asokavati who had been witnessing Gunasarman's skill in more than one sphere was disturbed at heart. His graceful form and accomplishments were too great an attraction for her. "What is the use of my living in this world without possessing this uncommon man?" she thought.

With that end in view, she artfully approached the King

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and said: "Won't you ask your friend to teach me to play on the lyre? I was so charmed by his playing that I have set my heart upon learning that art from him."

Turning to Gunasarman, the King ordered him to teach the lyre to the Queen. But Gunasarman looked in the direction of the Queen. When he searched the Queen's face, he found her changed expression which, if any thing, portended evil to him at any rate. So he was troubled at heart. He replied, however, to the King, "I shall do so, my King. But let the Queen begin on an auspicious day." By saying thus, he put off the trouble for some time.

SOME days after, once when the King was having his lunch, Gunasarman was standing by his table. When the cook placed a certain dish on the table and the King was about to eat it, Gunasarman exclaimed "Stop, stop. Don't eat it, my King. I suspect poisoning."

"What makes you say that?" asked the King, astonished.

"When the cook brought it, I saw his eyes swimming. And when he placed it on the table his expression was positively miserable. If you doubt my inference, you had better give the food to somebody else and watch the effects," replied Gunasarman.

The King gave it to the cook himself to eat, who became visibly pale on hearing it. He, however, swallowed the food and immediately became senseless. But Gunasarman who was an adept in spells counteracted the effects of the poison by chanting one. When the cook regained consciousness, he confessed that he was sent by the King of Gauda to kill Mahasena by poisoning. The King punished the cook and gave a thousand villages to Gunasarman for saving his life.

Gunasarman, for his part, had been postponing his tuition to the Queen for some reason or another till at last the King, exasperated by her importunities, ordered Gunasarman to delay no more. Unable to countenance the order, Gunasarman began to teach the Queen.

The Queen, on her part, was delighted to find that things were shaping in her favour. All the time Gunasarman was in her apartment, she indulged in laughter and mirth and coquetry. The poor teacher was dodging her to the best of his ability. But smitten hard by love for him the Queen one day scratched him with her nail many times. Gunasarman forbade her from doing so. Thereupon she said, "Dear man, I asked for *you* and not your music; you see I am burning with passion to embrace you. So please don't refuse me."

"My Lady, do not indulge in such talks. You have lost your senses. You are the Queen of

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my master and friend. Were I to consent to your wishes I should be committing the greatest sin and treason. Please desist."

"Oh, man! Why do you say so? Why are you so handsome and accomplished without being able to satisfy my wish? Haven't you an iota of love for one who is dying for love of you?"

"True, madam, why am I handsome without being able to seduce the wife of another? Why don't I become infamous here in this world and enjoy my deserts in the hell?" replied Gunasarman in a sarcastic vein.

Feigning anger the Queen said by way of an ultimatum: "If you are not going to satisfy my wish, I have determined to end my life here. But before doing that I shall first kill you who have scorned my love."

Gunasarman was ready with a retort. He replied: "Do it, by all means, for it is far better to live one second of righteous life than live a hundred years of infamous one. For me, I wish rather to die here unreproached than be put to death by the King after I commit the sin."

"Oh, unreasonable man! You are talking of treason against the King. Don't you commit treason against yourself and me when you despise my love? Give up your foolhardy behaviour. Come, satisfy my wish and I will make you the richest man in the world; for, the King dare not refuse my request. But if you persist in your refusal, I say you will not live."

Gunasarman, seeing the Queen determined, thought of winning her cunningly. So he said in a conciliatory tone, "If you are so bent upon your wish, I have no objection to comply with it especially when I see no harm in doing so. On the contrary, I will be definitely the gainer. But I would entreat you not to press your wish just now. Wait for some time. I will take opportunity by the fore-lock." The Queen agreed.

FOR some time after, the King and Gunasarman were engaged in a war against a neighbouring king where too Gunasarman proved to be the King's saviour. Indeed, on four occasions Gunasarman saved the King's life from positive death from different foes.

When they returned to Ujjaini, the Queen began to importune Gunasarman all the more. Day and night, whenever and wherever she saw him she pressed him. But this time Gunasarman definitely refused to comply with her request come what might.

Scorned love is as deadly as poison. The Queen wounded by Gunasarman's refusal feigned sorrow when the King came to visit her next day. Pressed for the reason of her sorrow, Asokavati replied: "What is the use of telling you the cause of my grief? The cause of my sorrow

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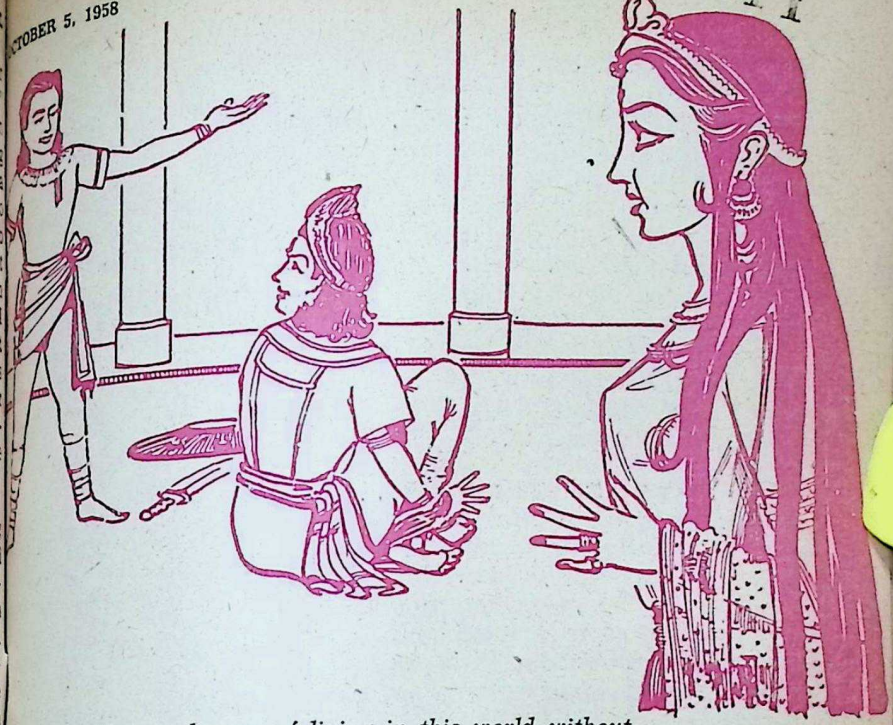

What is the use of living in this world without....

s beyond your power to ectify."

"Never mind," replied the King. "However big the cause ay be, my love, I promise I ill root it out."

"I doubt."

"I promise."

"In that case, hear me. Guna-arman, your friend, is the cause f my sorrow. Isn't he your osom friend? This friend of ours had an intrigue with the King of Gauda. It was arrang-ed between them that Gunasar-man should kill you, my lord, and in repayment Gunasarman should receive a large sum of money, indeed a treasure. In accordance with that agreement Gunasarman despatched his emissary to the court of Vikra-masakti, King of Gauda, asking for part payment. The latter probably thought better in view of the large expenditure involv-ed. A confidential attendant of Vikramasakti guessing the King's sorrow offered to accom-plish the task, namely poisoning you, by very cheap means. When the King heard that, he was satisfied and arrested Gunasar-man's man whom he imprisoned and sent his own confident cook

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for the purpose of poisoning you according to plan.

"Meantime Gunasarman's man somehow escaped from the gaol, returned to Ujjaini and informed his master of what had happened to him and what plan Vikramasakti had laid out for murdering your good-self. So, that is how, on that day, the scoundrel Gunasarman was able to say that the particular dish was poisoned. You see the whole trouble begins with this scoundrel Gunasarman.

"WHEN the cook was put to death, his relatives came to our city apparently for finding out what had happened to him. This rascally Gunasarman somehow got scent of their arrival and had all of them put to death except a brother of the cook who escaped.

"The latter managed to get into my presence and while he was relating the whole story, Gunasarman entered. On seeing him, the cook's brother ducked. Without causing the least suspicion I asked Gunasarman why he looked weary. He smiled and, to my utter consternation, said, 'Queen, I am dying of love for you. Unless you reciprocate, I can't live.' So saying he caught my legs. I drew away from him. But the rogue seeing there was nobody about, rose up and suddenly embraced me—your Queen—by force. But at that time my maid Pallavika by chance came that way when he ran away. Had it not been for her timely arrival, who knows what he would not have done? Saying this she let flow cataracts of tears.

The King was working himself up into a rage. His reason was blinded: indeed whose will not?

The King began to comfort her. "Don't weep, my dear, I shall certainly punish him. But I must be careful. He is a powerful enemy and we must finish him artfully. Further, he is known to have saved my life more than once. And on no account must your encounter with him be known to anybody. Keep it strictly secret. Let us see what can be done."

"But the other crime, his intrigue with the King of Gauda can be published, I suppose," said the sobbing Queen amidst her still flowing stream of tears.

"Yes, you are right. I will catch him on that count." Saying this, straight he proceeded to the Durbar Hall where all his ministers and state officials had assembled.

GUNASARMAN who was ignorant of these, started from home to attend the durbar. A crow flew the wrong way across. So crossed a dog. These ill-omens portended evil. He did not care what befell him, but he prayed to God that no evil should befall his King.

(*Continued on page 72*)

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Bhavan's News

KULAPATI'S IMPRESSIONS

"Every country in the West is running a race for higher and still higher standard of living. This desire to win this race, I was sorry to find, was overshadowing human values. It is also leading to a general decay of moral and spiritual strength. Its symptoms are, first, the undermining of the family life, and secondly, the increasing acceptance of 'companionate marriages' which have come to mean a temporary association only for having good time'. This malady is intensified by the newspapers and pictures which glorify crime and sex, and by cults like Freudism which invest lust with pseudo-scientific validity.

"All this is leading to a situation when self-denial and self-restraint, of which the family is the first and the greatest school' are coming to be discounted. At many places, we saw its symptoms: nervous breakdown, an atrophy of parental love and a desire for childlessness and neglect of children, disregard of the sanctity of life and teen-age crimes. This has created a crisis of culture." Observed Sri K. M. Munshi addressing on "The World As I Saw" on the 19th of last month.

Continuing, he said: "This crisis led to strong reactions, for it is being increasingly realised that mere change of externals, that is, legal, political and economic changes without a change in human personality, has let loose forces of hate, distrust and destruction.

"As a result, both in Japan and Germany, the family bond and the religious attitude are growing stronger. In U.S.A. and other countries, where prosperity makes for unrestricted material enjoyment, the malady is increasingly treated by hundreds of voluntary associations, by the Universities, by the older churches and new religious movements, by movement of faith unconnected with any particular religion, by an intellectual revolt in favour of spiritual values. Even in Russia, in spite of forty years of anti-religious indoctrination and religious persecution by the State, the youths have been turning to religion in larger numbers".

Munshiji said that wherever he had gone he found admiration for India's political stability. "That is the only feature of our modern political life that the world appreciates," he said.

INTER-COLLEGIATE DRAMATIC COMPETITION

On Thursday the 25th September, 1958 there was a get-together at the Bhavan of those who participated in the Eighth Inter-Collegiate Dramatic Competition organised by the Kala Kendra of the Bhavan. The Trophy Winning College Team, the Munshi Shield Competition Winning Team, Principals of participating Colleges, Professors who trained the actors and the Judges of the Competition participated in the function.

The following are the results of this year's Inter-Collegiate Dramatic Competition conducted by the Bhavan:

Kannada Trophy: Government Law College for their play 'NINNA NEE TILI MODALU' by R. D. Kamath; *First Prize:* Sri A. B. Patil of Government Law College; *Second Prize:* Sri D. R. Deshpande of Government Law College; *Third Prize:* Kumari S. A. Madiman of Siddharth College of Arts and Science. *Certificate of Merit:* Sri B. Satyatma of Kishanchand Chellaram College.

Marathi Trophy: To Government Law College for their play 'APRADH KUNACHA' by Srimati Lila Chitnis; *First Prize:* Srimati Sulabha Chaugule of Government

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Law College; *Second Prize:* Sri Dilip Bania of Government Law College; *Third Prize:* Sri R. L. Deshpande of Sir J. J. Institute of Commercial Art; *Certificate of Merit:* (1) Miss Shalini Warick (Khalsa College); (2) Miss Kumud Chitre (Topiwala National Medical College); (3) Miss Rajni Mehta (Academy of Architecture); (4) Sri Vinayak Mahajan (Bombay College); (5) Sri R. S. Karale (New Law College).

English Trophy: Kishanchand Chellaram College for their play 'VIGIL' by Emlyn Williams; *First Prize:* Sri Mohinder Lalwani (K. C. College); *Second Prize:* Sri Sorab Keradi of Elphinstone College; *Third Prize:* Miss Patricia O'Hallorans (Elphinstone College); *Certificate of Merit:* (1) Miss Lenobia Baxter (Wilson College); (2) Miss Roshan Ratnagar (Elphinstone College); (3) Miss Yasmin Mody (Elphinstone College).

Hindi Trophy: Victoria Jubilee Technical Institute for their play 'INSAN JAG UTHA' by Sri G. S. Sharma; *First Prize:* Sri G. S. Sharma of V. J. T. Institute and Sri C. T. Kantawalla (Special Prize of Rs. 51 for best acting); *Second Prize:* Sri Amir Merchant of Government Law College; *Third Prize:* Sri A. R. Date of V. J. T. Institute; *Certificate of Merit:* Sri K. B. Vaswani of Jai Hind College.

Gujarati Trophy: Government Law College for their play 'NE MARELA BOLE CHHE' by Ashutosh Shastri; *First Prize:* Kumari Deepika Desai of G. S. Medical College; *Second Prize:* Kumari Sarala Kanani of M. G. S. M. Women's College; *Certificate of Merit:* (1) Sri Jayant Vyas of K. C. College; (2) Sri Pradip Dave of Bhavan's College of Arts; (3) Sri Girish Mahadevia of V. J. T. Institute.

Sri K. M. Munshi Shield: 'APRADH KUNACHA' (Marathi) Government Law College.

VANA MAHOTSAVA

Kulapati Shri K. M. Munshi inaugurated the Vanamahotsava Celebrations of the year at Bhavan's N. M. Institute of Science, Andheri, on Friday, 5th September, 1958 at 5-30 P.M., under the joint auspices of Bharatiya Vidya Bhavan and Friends of the Trees Association. Munshiji planted a Cocoanut sapling, and Shrimati Lilavati Munshi, Rev. Father Santappo, Prin. Balford Smith and others also joined the celebrations.

Dr. R. D. Adatia, Principal, Bhavan's College, welcomed Munshiji and the other guests on this occasion. He also requested Father Santappo, Vice-President of the Friends of the Trees Association, to deliver to the audience the message of the Friends of the Trees Association. Father Santappo emphasized the dire need for planting ten trees for every one tree that is cut off. Tree-planting, he declared, was not a mere fad but a national necessity.

Munshiji, in a very illuminating address to the gathering, surveyed the history of Vanamahotsava in the country during the last eight years and pointed out that forty-seven nations of the world have followed the lead given by India in adopting the tree-planting programme. He exhorted the students to do hard work to rebuild a new India and a new world. Nations become great by hard and strenuous work. He cited the instances of Japan and West Germany after World War II. In India, trees have been held very dear from very ancient times and in order to impress the importance of trees a good deal of religious merit was attributed to the planting and up-keep of trees. The College Campus had been beautified in the course of the last few years by the successive Vanamahotsavas.

The function terminated with a vote of thanks and Vandemataram.

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Kulapati planting a sapling at the Bhavan's College Campus at Andheri.

—Photo: Vasant G. Desai.

KULAPATI'S SHIBIR

Kulapati's Shibir is an extra-curricular activity of the Bhavan designed to bring together the well-wishers, workers, staff and students of the Bhavan and its allied institutions as a further step in the fulfilment of its objectives namely to inculcate in them a spirit of dedication and bring about the reintegration of Indian Culture on modern lines.

The Shibir is held once a fortnight. It starts with prayer, Bhajan and *Gita* recitals, followed by a discourse on *Gita* and lectures or seminars. During the course of the fortnight, members meet in separate groups and discuss certain chapters from prescribed texts. The Secretaries of the different groups read the reports on discussions in the next Kulapati's Shibir. This is followed by a general discussion and questions and answers. The meeting terminates after lunch which is of a buffet type to enable the members to confer in an intimate manner.

The first Shibir of this year was held on 3rd August 1958 under the presidentship of Sri J. H. Dave, the Hon. Director of the Bharatiya Vidya Bhavan, at the Bhavan's College, Chowpatty. The subject discussed was a verse from the 7th Chapter of the *Gita*. Sri Dave explained the meaning and significance of the verse. After that, were a general discussion, questions and answers.

The second meeting was held on

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the 24th August 1958 at the Bhavan's College Campus at Andheri. Dr. A. S. Gopani spoke on "Gita and Jainism". He gave a comparative estimate of the *Gita* and *Acaranga*—the Jain scripture.

The third meeting was held on 7th September, 1958 at the Gita Mandir of the Bhavan. It was attended by a large number of students and staff of the Bhavan. Kulapati and Srimati Lilavati Munshi also participated. Munshi, who had just returned after a world tour, spoke about the many interesting experiences he had. He said that his was not a sight-seeing trip but a cultural mission. In the end he observed that Indian culture had outlived many onslaughts and survived for the last 3,000 years and encouraged the members to carry on the noble ideals for which the Bhavan stood.

SCORNED LOVE OF A QUEEN—(*Continued*)

As soon as he entered the Durbar, he saluted the King but the latter did not wish him in return. On the contrary he put on a stern face and apparently screwed up his nerves.

When Gunasarman had taken his seat, the King immediately charged him with high treason. He openly told the assembly about his alleged intrigue with the King of Gauda and his attempted poisoning.

"Who told you this fanciful story? Do you believe it, my Sovereign?" asked Gunasarman.

"Believe it? H'm. How then did you find out that a particular dish contained poison, when to all appearances the dish was perfectly like the rest?"

All the ministers who had assembled, were secretly envious of Gunasarman's influence over the King and they agreed that Gunasarman could not have found it out had he not been a party to it.

Gunasarman for his part replied: "My lord, by wisdom one can always find out things. One need not necessarily have known it previously."

"Nonsense. You are a wretch deserving the gallows." After dismissing all the others, the King told his ministers of his attempted outrage on Queen Asokavati.

The enraged King aimed his sword at Gunasarman. But the latter cleverly dodged the cut whereupon the ministers began to smite Gunasarman from all directions. By using his knowledge of fencing Gunasarman tied their limbs and their locks together and left the whole lot in a disgraceful condition.

"Kings who have lost their reason ought not to be served by the good." Saying this, Gunasarman left Ujjaini and went southwards. The dominant thought in his mind on that day was: "Women whose love is spurned are deadlier than cobra."

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DATTATREYA (The Way and The Goal). By His Highness Jaya Chamarajendra Wadiyar Bahadur, Maharaja of Mysore. Published by M/s. George Allen and Unwin Ltd., London. pp. 285. Price 21 shillings nett.

SRI JAYA CHAMARAJENDRA WADIYAR, the present Governor of Mysore and the erstwhile enlightened ruler of the State, presents in his book *Dattatreya* an integrated, cogently argued, closely reasoned and forcefully expounded system of Advaita based on the two scriptures of Dattatreya, that is, *Jivanmukta Gita* and *Avadhuta Gita*. He has given us in the work the texts of the scriptures and their translation. To the translation is added useful copious passages from the Upanishads bearing the same meaning thereby affirming that *Dattadvaita* has its roots in Vedic Upanishads. The entire work is at once the result of deep scholarship and earnest piety. He writes 'the ineffable experience of divine grace led me to articulate to myself the thoughts that occurred to me in the course of *sādhana* mapped out to the initiate' (Page XIII). The author is a practising disciple of the *Datta-marga*.

The author discerns with devotion the synthetic faith of India, namely, that all religions are the expressions of one and the same Reality. The differences in expression are the result of the medium, the psychological and intellectual framework of men's minds. *Ekam sad vipra bahudha vadanti*. The author feels the iconographical representation of Datta is the finest symbol of the truth of the 'Fellowship of Faiths.' The figure of Datta is most impressive. "He has six hands of which the three right ones hold a trident, a rosary, and a lotus flower. The heads stemming from the same trunk represents Vishnu, Siva and Brahma. The four dogs at the feet represent the four Vedas. The orchre-coloured garb represents the necessity for *vairagya* to attain God-union."

The rational temper of the author and his massive erudition have not showed the element of devotion in the background. He submits the two scriptures to a thorough examination and builds a type of dynamic *advaita* on their foundations. Throughout the work great stress is laid on *Pratibha* (intuition) and God's grace. The author avows that *advaita-vasana* is the result of *Isvaranugraha*.

The author holds the view that the *advaita* of Dattatreya presents truth in the name of *sama* or *samarasa* (245). It is further argued (though it is difficult to agree with the author) that Dattadvaita "notes the misleading character of *advaita* as applied to truth. With all its merits the term *advaita* is silent with regard to the functional side of the truth. It does not bring out the richness of Reality and does not give rise to feeling of wonder, *vismaya*". The volume under review is a splendid contribution to the literature on Advaita.

—*Dr. P. Nagaraja Rao.*

PRECEPTS FOR PRACTICE. By Swami Sivananda. Published by Yoga-Vedanta Forest University, Ananda Kutir, P.O. Sivanandanagar. pp. 295+xxxi. Price: Rs. 3/-.

THIS book is divided into ten chapters, each of which contains precepts given by Swami Sivananda on various topics such as Blessed Life,

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Saintliness, Perfection, Practical Religion, Yoga, etc. The precepts are given by one who has realised the Truth. They are, therefore, valuable and guarantee perfection to those who put them into practice. Generally, the precept loses the charm if it is given off and on or if it is merely differently worded. But the author gains here through repetition which is the other way round to lay emphasis. Too many precepts on too many subjects do create a little nausea. It would have been better had this been avoided by cancelling superficial precepts the number of which is comparatively large. Nevertheless, its utility is undeniable.

—*Dr. A. S. Gopani.*

SIVANANDA REGALIA. By Swami Chidananda. Published by Swami Chidananda for the Yoga-Vedanta Forest University, P.O. Sivanandanagar. Price: Re. 1.50 nP.

REGALIA are the distinctive emblems—symbols. There is always a curiosity on the part of the people, especially devotees, to know as to what books their Guru used and read, where he kept them, what rosary he counted, what sofa he slept upon, where did he dine, etc. The very significance of the Regalia arouses in the mind the consciousness of the characteristics of the persons to whom they belong or by whom they were used. In course of time articles of Regalia become the sacred objects of worship. The book under review gives a short and sweet account of the things used by and belonging to Swamiji. It provides pleasant reading.

—*Dr. A. S. Gopani.*

THE NEW ECONOMY OF CHINA. By Dr. Gyanchand. Published by Messrs. Vora & Co., Publishers, (P) Ltd., 3, Round Building, Bombay-2. Pp. 429+xvi. Price: Rs. 16.

DESPITE the glaring disparity in political approach and set-up, India and China have got many a simil... problem especially in the field ... economic reconstruction. India aft... the Independence and China aft... the Revolution were in the sam... predicament with a vast populati... consisting mainly of agricultur... and a most underdeveloped econo... mic system. But the two countri... followed altogether different track... in their modes of economic recoup... ment and to find their way out to ... welfare socialist state. So this boo... on the economy of new China w... naturally be welcomed by th... Indian reader. Shri Gyanchand ha... cleverly abstained from making an... comparison between the tw... systems adopted or the improve... ment attained by the two nation... thus leaving entirely for the reade... to make his own conclusions. Bu... it is likely that one may feel th... the picture given about China is ... little too rosy to some extent an... is not wholly devoid of preconceiv... ed notions. So also it is a wonder... how the author could get so ... much of intimate connections with... the Chinese people and the new... systems during his short sta... of six months in China parti... cularly because of the lack of knowl... edge of the Chinese language. Apar... from such minor flaws this work... can be considered as a compre... hensive study of the ways and... means adopted by the Chinese... people in their efforts to build up... a new economic structure. The... planners of Chinese economy gave... primary importance to land re... forms, and co-operative system is... adopted as the basis of all sources... of production and economic activi... ties such as farming, trading,... handicrafts and even banking. Pri... vate sector is steadily discouraged... and in its place public sector is... given predominance. In the imple... mentation of the new system it has... followed the steps of the Soviet... Union in theory and practice as well... In addition Soviet financial aid and...

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military help were also present in the crucial post-revolution years. Though the author concludes that democracy as a spirit of true fellowship and co-operation is a reality in China and gives to the new economy its most distinctive and faithful character and significance' he admits that some sort of coercion might be necessary in making the independent agricultural and industrial producers into consenting to become active members of the socialist state. From many points of view this work is worth studying and it gives some valuable materials to satisfy the growing interest in new China and will help to foster the friendship and understanding between India and her great counterpart in East Asia.

—*P. R.*

PEACEFUL INDUSTRIAL RELATIONS: Their Science and Technique. By R. J. Soman. Published by Jivanji Dahyabhai Desai, Navajivan Press, Ahmedabad-14. pp. 380+xvi. Price: Rs. 4/-.

IN the present age of socialistic thinking, Labour enjoys an estimable position and the science of industrial relations is an indispensable part of modern statecraft. India's economic development mainly depends upon rapid industrialisation and hence this aspect of harmonious Labour-Management relations is all the more important. But it seems that the Marxian concept of class-war has gone deep into the heart of the society, and any prospect of amicable settlements of industrial disputes is almost overlooked. Trade Unionism is being looked upon as a revolutionary organism merely to fight for the demands of the labourers and the managements are aiming to cling more and more to their claims of higher profits. This uncompromising attitude of the two essential factors of production, namely, Labour and Capital, is leading the country to a disruptive economy by the strikes and lock-outs in her important industries and essential services. At this juncture Sri Soman has done well to come forward with the publication of his thesis on *Peaceful Industrial Relations* which he submitted for his Ph.D. degree. In conformity with our tradition and culture and the Gandhian doctrine of appeasement based on the four-fold path of Truth, Non-violence, Self-purification and Satyagraha, we should have a new outlook on this problem of industrial relations too. Gandhiji has envisaged this as the 'eastern approach' which is essentially one of co-operation and collaboration of employers and employees taking into account their duties and responsibilities for the well-being of the industry and the betterment of the conditions of the workers. The first part of the book deals with the science or the theoretical aspect of this ideology and its merits are evaluated in contrast with all other existing theories in a most elaborate manner. The second part of the book is a detailed study of the growth of Ahmedabad Textile Labour Association, one of the oldest Trade Unions of the oldest industry. Gandhiji assumed the leadership of this Union in 1918 and led a wage-strike which was later settled in favour of the workers after Gandhiji's fast—the first fast for a public cause. This book also enumerates in detail such allied topics as the Labour Legislation and Trade Union Movement in India. Simplicity of presentation and complexity of the contents will make this book a valuable asset for the student of economics and a helpful guide to the layman.

—*P. R.*

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—*A.P.C.*

ACKNOWLEDGMENTS

TOM BROWN'S SCHOOL DAYS. By Thomas Hughes. Published by Jaico Publishing House, 125, Mahatma Gandhi Road, Bombay-1. Price: Rs. 2.50 nP.

VEERASHAIVA DEVARAYA (A Research Article on the Sangama Ruler in Kannada). By B. V. Srinivasa Rao, M. A. Published by Sri K. V. Gururaja Rao, H. School Extension, Tumkur. Price As. 6/-

MIND AND ITS ANNIHILATION. By Kuber Ananda Rau. Published by the Author, Ullal Garden Dongerkeri, Mangalore-3. Price 50 nP.

THE TWO DIANAS. By Alexandre Dumas. Published by Jaico Publishing House, 125, Mahatma Gandhi Road, Bombay-1. Price Rs. 2.50 nP.

MARUTHI (A Tamil Monthly) Annual Number for the year Vilambi. Published by V. P. Sadagopachariar, Gandhi Astrologer, Tirutani. Price: Re. 1/-

GNANA OLI (An Anglo-Tamil Quarterly Journal), Vol. I, No. 1. Edited and Published by Swami Mukundananda, Sri Gnananandha Tapovanam, Arakandanallur P. O. (South Arcot Dist). Annual Subscription: Rs. 4; Single Copy Re. 1. 25 nP.

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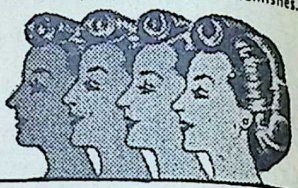

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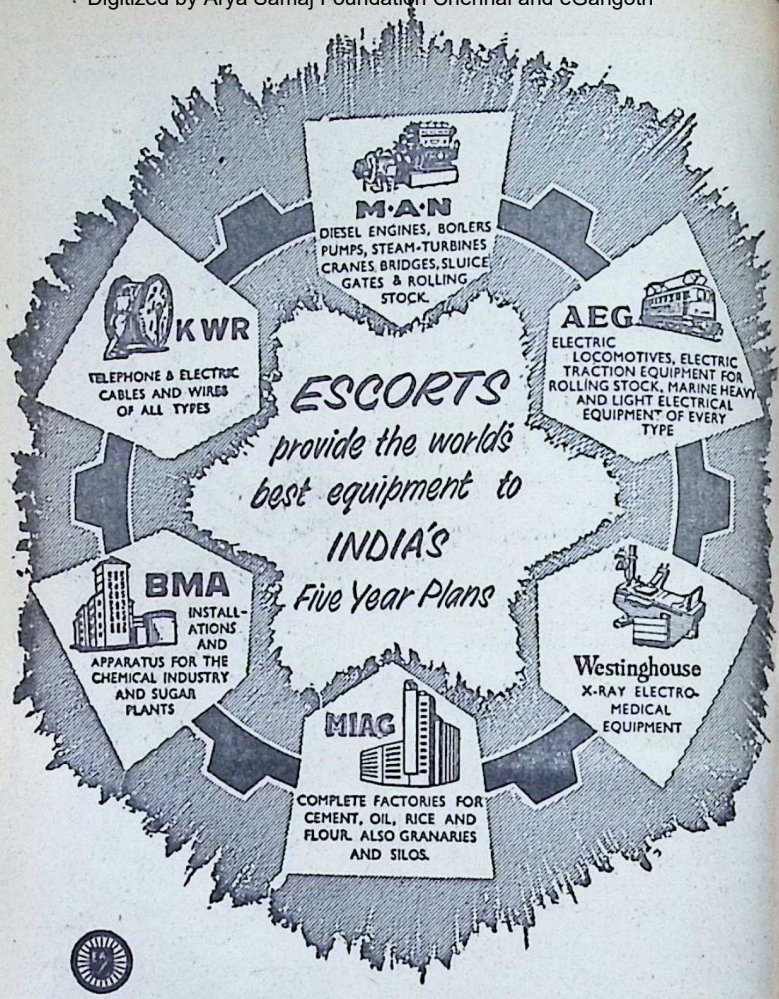

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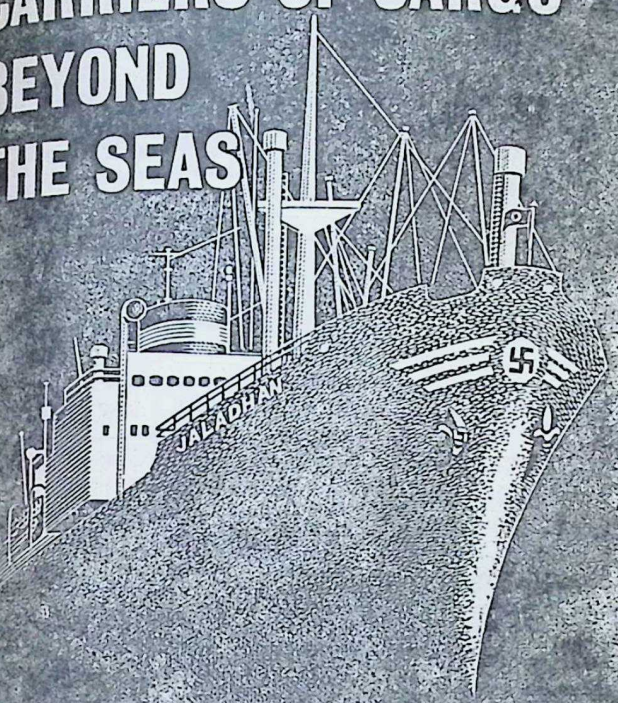

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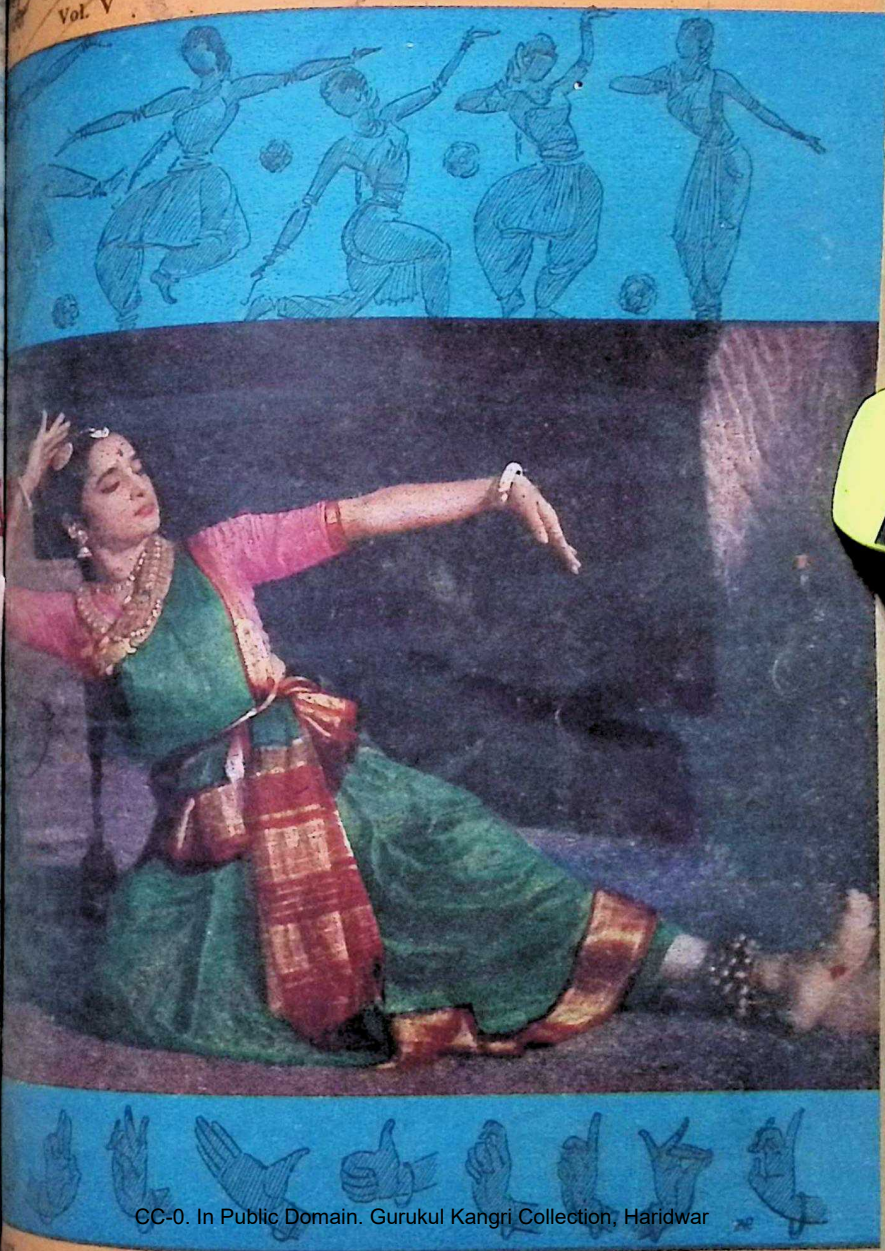
FORTNIGHTLY

Vol. V No. 6



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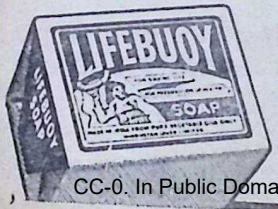

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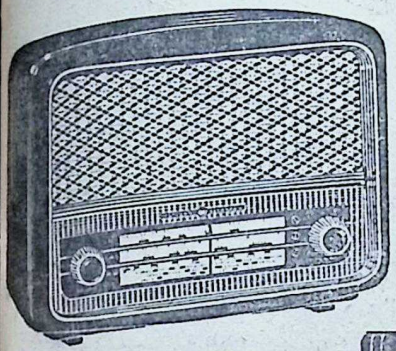

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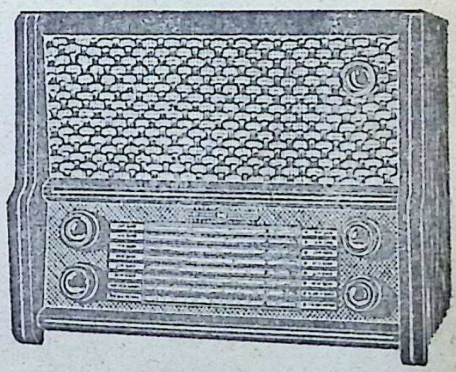

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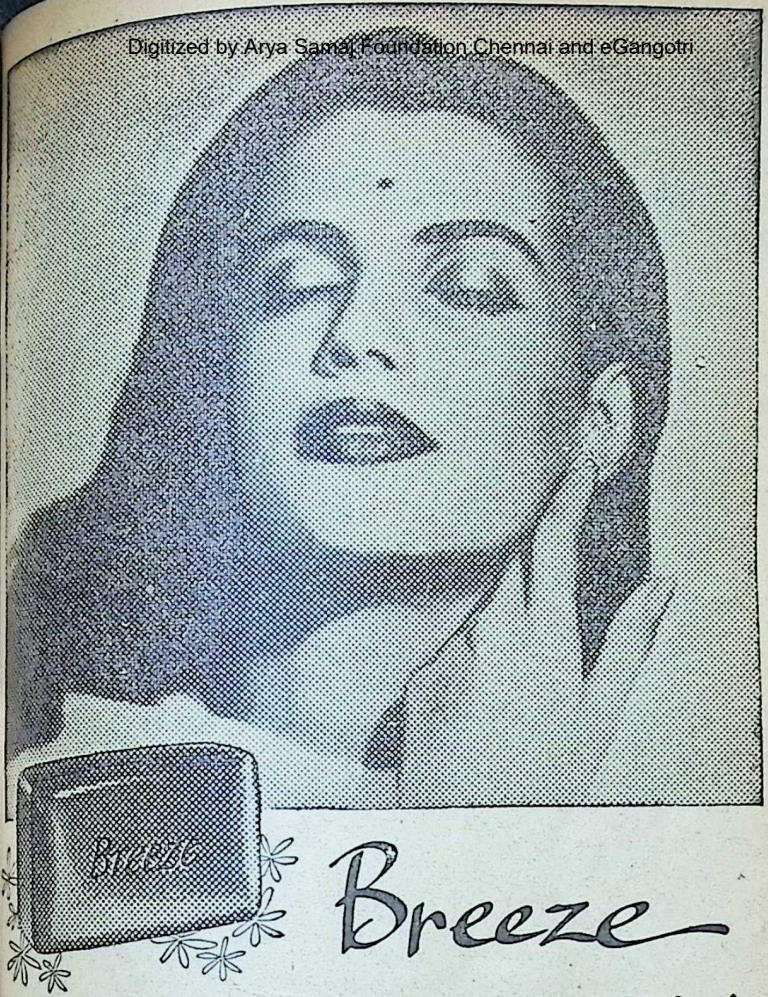

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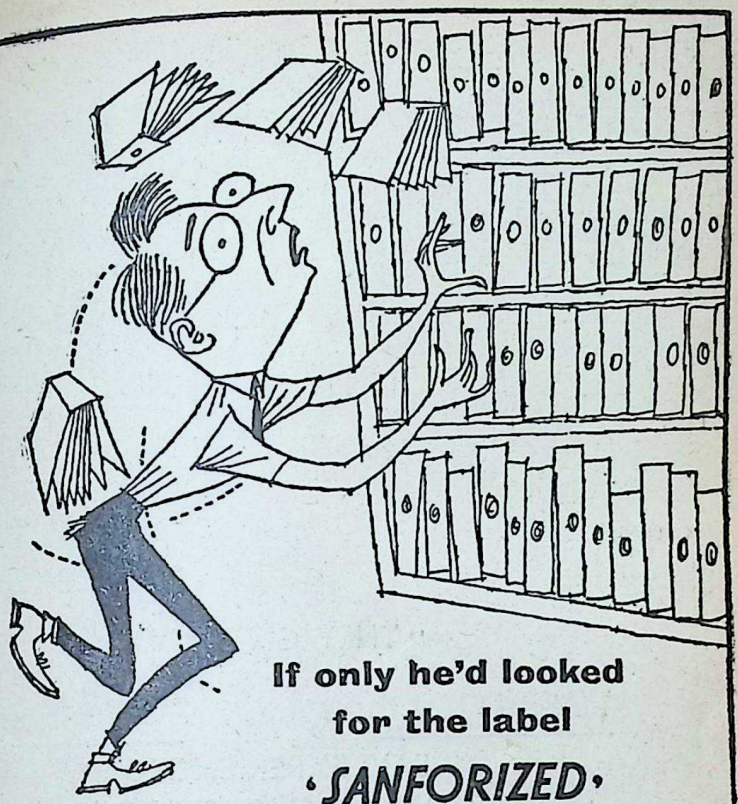

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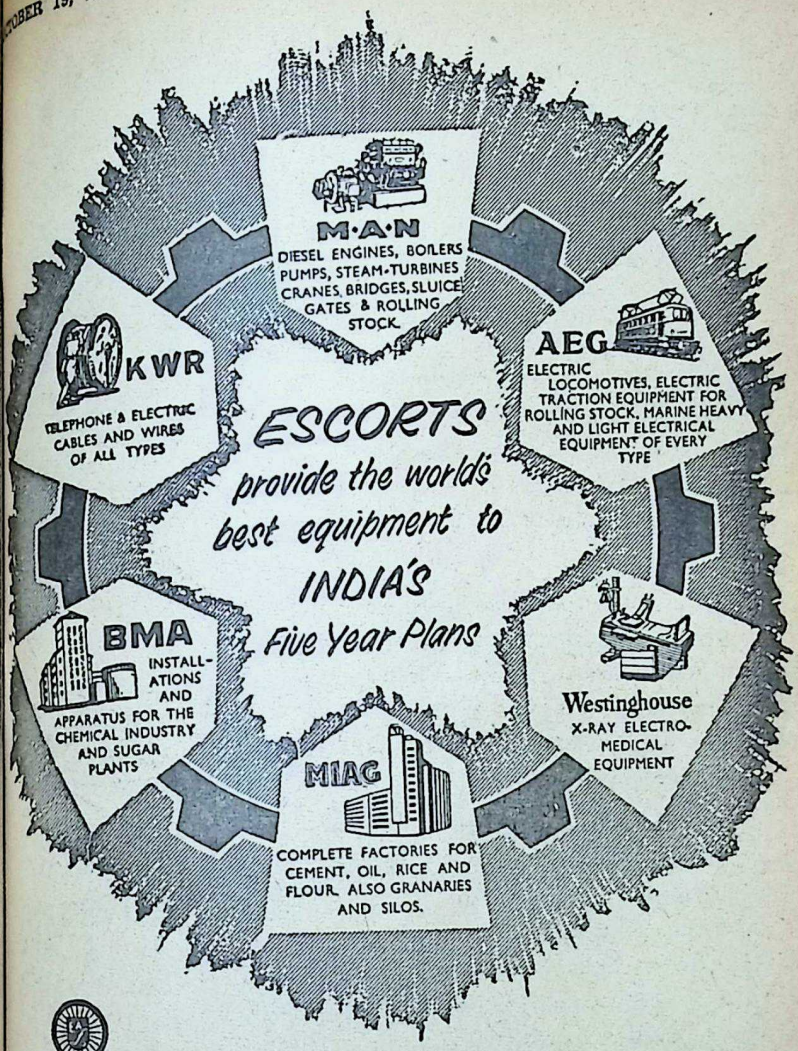

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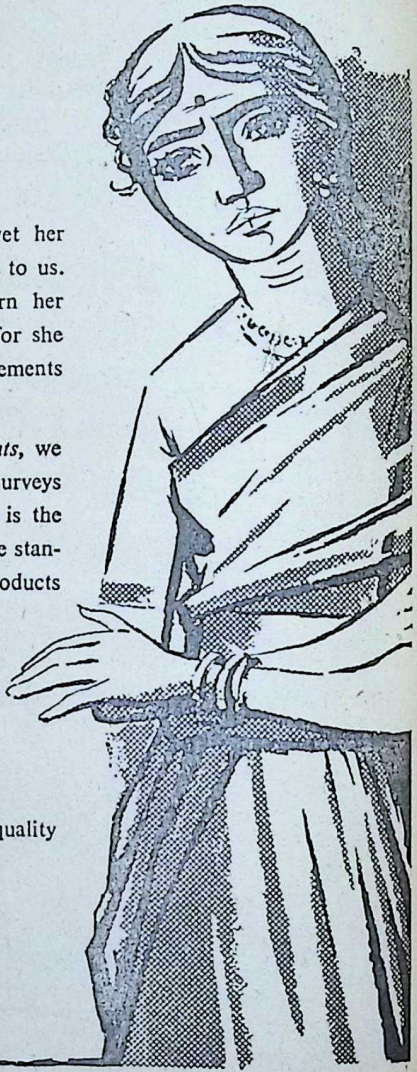
...no fury like a woman scorned!



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BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

Vol. V OCTOBER 19, 1958 No. 6

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COVER Kumari Chandralekha in a Bharata Natyam pose.

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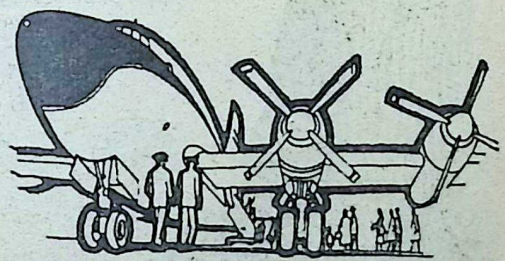

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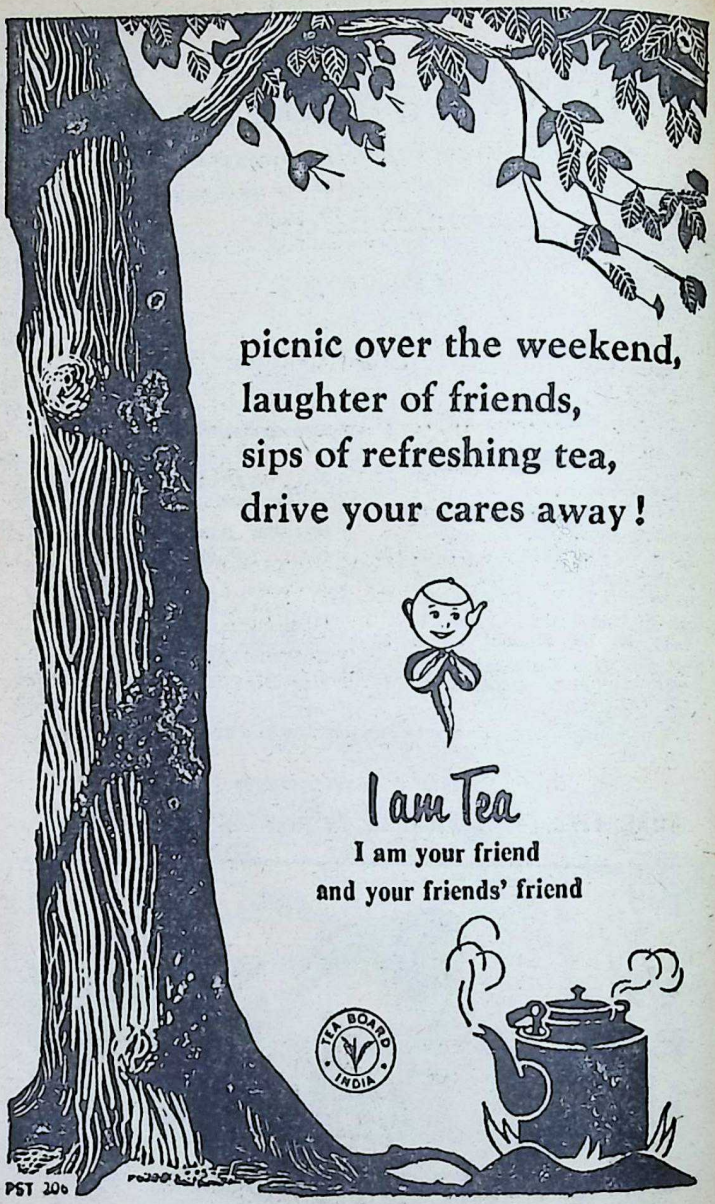

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—Rigveda, I-89-I

BHAVAN'S JOURNAL

Vol. V | OCTOBER 19, 1958 | No. 6

DURGA

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं
कर्मफलेषु जुष्टाम्।
दुर्गां देवीं शरणमहं प्रपद्ये सुतरसि तरसे नमः॥

I seek refuge under Goddess Durga who has the colour of Fire, who turns into ashes our enemies by her splendour, who was seen by the highest Lord Himself and who is worshipped by devotees for getting the reward of actions (such as heaven, cattle, son, etc.).

Oh, Goddess, you are the means of crossing the samsara (mundane life). I prostrate unto you who are responsible for the crossing of the said samsara.

—Krishna Yajurveda

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 164

★ *A GREAT SOCIOLOGIST* ★ *CREATIVE ALTRUISM* ★ *UNIFIED DISCIPLINE*

Bharatiya Vidya Bhavan,
Bombay.
OCTOBER 19, 1958.

MY YOUNG FRIEND,

IN the car in which we were being driven to the lunch given by Swami Akhilanand at Boston, I found an elderly gentleman, not quite smartly dressed and very unassuming. He joined in the conversation about flowers and invited us to his house; he was very proud of his garden. Then he casually referred to his having escaped from Russia. Somehow the story of his flight appeared to be familiar.

'Have you ever written about your experience? I seem to have read of it.'

'I write sometimes.'

'May I have the pleasure of knowing your name?' I asked.

'Pitirim Sorokin.'

I opened my eyes wide. 'Not the great sociologist?' I exclaimed in surprise, blessing my good luck.

'I don't know about greatness, but I have written about sociology.'

• • •

Pitirim A. Sorokin was a Komi, a Ugri-Finnish people living in North Russia. Till he was left an orphan at the age of ten, he had not learnt to read and write, nor had he seen a town. At eleven, he enrolled himself in a teachers' college and immediately plunged into the politics of the day.

In 1906 Sorokin was arrested and sent to jail by the Czarist Government. When released, he, a starving and hunted revolutionary, joined a night school and then became a student of the University of St. Petersburg. Then followed two more periods of imprisonment for him. Despite these difficulties, he per-

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Dr. Sorokin

ted in his studies and gra-ated in criminology, a subject which he had first-hand ex-rience. Soon he rose to be a fessor. In 1913 his first book *ime and Punishment* was pub-ed; in 1916 he received the ter's Degree; in 1920 he be-e a Doctor of Sociology.

When the Russian Revolution e, with all the rosy dreams ich early revolutionists al-ys have, Sorokin joined in ding the Russian Peasant viet. The Communists dis-ed the Soviet; movements imposed by them have al-ys been anathema to them. rokin then began a vigorous mpaign against Communism. was arrested in January 1918 kept in jail for some time. sooner he was freed, how-r, he resumed his struggle inst Communism. In Octo-ber of that year, he was again arrested and condemned to death.

Dr. Helen Sorokin, his wife, a professor of Biology, told us the story. Every day she went to the jail to deliver fresh milk for her husband. When the gaoler refused to take the milk, she was to understand that he had been executed. One day the gaoler refused to take the milk which she had brought. What she had anticipated all the time had happened, and she broke down.

However, Sorokin was not put to death. Because of his standing in the academic world, Lenin offered him a high post if he supported Communism. Sorokin refused. He was, however, permitted to rejoin his professorship at the University of St. Petersburg, where he became the founder, the first professor and the Chairman of the Department of Sociology. Between 1920 and 1922, he published five volumes.

By 1922, the Communists had become sufficiently well established in power to embark upon a crusade against intellectual freedom. Sorokin was too devoted to truth and outspoken to suit the new rulers. He was arrested and banished from Russia.

President Masaryk of Czechoslovakia, a friend of Sorokin, invited him to be his guest. He stayed there for nine months

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and, in 1923, migrated to U.S.A. Next year he was invited by the University of Minnesota to occupy a professor's chair. In 1930 he accepted the invitation of Harvard University to be its leading professor and Chairman of the Sociology Department. Since then Sorokin has been at Harvard University.

In 1948, the Lilly Endowment sponsored his studies in altruism, i.e. 'How to make human beings less selfish and more creative.' Since then he has been the Director of the Harvard Research Centre in Creative Altruism—perhaps the first academic centre in modern times which studies scientifically the principles of developing individual and collective love in society.

Sorokin has to his credit over a score of learned volumes which survey the whole field of social studies. They blaze a new trail in modern thought in search of a new approach by which human egoism, fostered and pampered by modern civilization, can be transformed into creative love by a total change in personality.

Sorokin has been compared by some with Auguste Comte and Spengler. Some years ago I had read one of his works and later seen his views quoted or combated in journals. His approach to the phenomenon of world culture had appealed to me more than that of Toynbee's.

I therefore straightaway plunged into asking his views on several questions. It was a wonderful mind that I was looking into, in which were stored facts, events, movements in a neat order, and which could marshal and present them with unerring clarity.

His *Social and Cultural Dynamics* is an outstanding text-book and his *Reconstruction of Humanity* 'reverently dedicated to the deathless Mohandas K. Gandhi' is an authoritative book which analyses the problems of peace with scientific thoroughness and refreshing candour from the point of view of human personality.

Accepting his invitation, we went to Sorokin's house. He and his wife received us heartily; showed us their really beautiful garden which the professor was in the habit of tending himself; gave us delicious tea at which two other academicians joined.

o o o

I plied Sorokin with questions on the social and spiritual crisis in U.S.A. and India. He fell into professional strides and I had the benefit of an entirely new view of things.

Groping on my way without a systematic study of social phenomena in the world, I had come to the conclusion that a total transformation of human nature was essential before peace and happiness could be established.

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empts to change the exter-
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men were ghastly failures.
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thout at the same time deve-
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pport for the views I held.
Sorokin was clear that in or-
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rs, a creative altruistic order
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rld. Neither economic nor
litical adjustments, according
him, can transmute egotism
o altruism which is essential
eliminate conflict and war. He
refore favoured the resurrec-
n of altruistic movements and
rces in history. He had read
e *Gita* and the *Yogasutra* in
nslations and found the right
medy for altering human na-
re, among other things, in
kti yoga, *karma yoga* and
na yoga.

From a general discussion,
e drifted into discussing the
owing tendencies in the
est which undermine the
mily. After two hours I
rted from him with regret. I
sh I had more time to spend
this sage's company. ○ ○ ○

KALIDASA JAYANTI

On the 21st of this month falls Kalidasa Jayanti.

Poet, playwright and philosopher, Kalidasa has been the symbol of Indian culture.

Recognised as a great genius of all times, the whole world has for long admired his works. Gecthe went into raptures on reading **Sakuntala** in translation and wrote:

> If in one word of blooms of early and fruits of riper years,
> Of excitement and enchantment I should tell,
> Of fulfilment and content, of Heaven and Earth;
> Then will I but say "Sakuntala" and have said all.

Let us pay our homage to the memory of our greatest national poet by reading his plays and poems, staging and discussing them and become better sons and daughters of Mother India.

Jai Kalidas !

—Editor.

The Massachusetts Institute
Technology is one of the lar-
st of its kind in the world, at-
nded by quite a few Indian
udents. There I met several
professors, some of whom had specialised in one or the other economic aspect of India. One had studied industrial relations in our country; another our eco-

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nomic growth; a third was studying sugar problems and was interested in knowing the difficulties of *gur* and sugar problem of U.P. which I had to face in 1951.

We saw the MIT theatre and Church, wonders only because of the strange shapes which metallurgy has given them. We also visited the famous Art Museum though in a hurry. We attended the service at the Christian Science Church, Mary Baker Eddy's great achievement. She was a woman of faith and gave it to thousands. And her cult still flourishes: 'I am divine; therefore all ailments are illusions; illness is ignorance.' Faith-healing is still a favoured art in U.S.A. and I was told many of the Christian Science doctors have large practice. The service was simple and dignified; it was conducted, as is usual with them, by a layman.

We also saw the famous globe room, where you appear to look at the revolving globe as it were by standing in the centre of the earth. I was, however, surprised when I saw India Undivided and Egypt shown as a British Protectorate. I drew the attention of one of the men to the out-of-date description.

'We want the new countries to settle down before making a change,' he replied.

Yes, who knows what changes of boundaries may be in store for us in the near future?

• • •

On the 1st June we were at New Haven by train. At the station we were received among others by my old friend, Prof. Harper, and a student member of the defunct U.P. Chancellor's Camp. We were housed in the guest-rooms of the Law Faculty of the Yale University.

Yale, like Harvard, has an old-world atmosphere. Its professors are as devoted, the students as enthusiastic as Harvard's; the student-professor relations, if at all, more friendly. Dean Rostow, Prof. Harper and others were all kindness.

Staying in the University building was contagious. If I could be a student and live my life again or fulfil my boyish ambition of being a professor, I would like to be in Yale amidst old buildings conversing with students, like Socrates of old, under the shade of ancient trees.

The students in U.S.A., unlike those in India, rarely indulge in demonstrations. Attempt on the part of the students to coerce University authorities into their way of thinking is entirely unknown. They do not know hunger-strikes. They never march out of their examination halls. They never dispute the right of the teacher not to promote or pass them if they are found unsatisfactory.

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No one has yet dreamt of invoking the aid of the Court to prove his worth when the University authorities deny it to him.

There are easy-going students in plenty; there are duds; the number of those who participate in different activities of the Universities is legion. But the student can neglect his studies only at his peril; he can disrupt the discipline of the institution only at the risk of immediate removal.

● ● ●

A decade ago, western scholars and scientists loved to divide and sub-divide the fields of knowledge. Soon a multitude of watertight disciplines sprang up. Sociology was separated from or rather dominated by anthropology. It parted company with ethics and art and ended by being bare factual analysis of the incidents of group life.

Economics was more aristocratic still. Ashamed to be called by its old name 'political economy,' it obtained a divorce from political science. Proud of its omniscience, it refused to cooperate with other specialised fields of knowledge like sociology, psychology and biology. It turned its face away from ethics and spirituality. The economist has since been a lofty hermit working in a world of his own. The effect of an exclusive emphasis on economics as an isolated discipline has been responsible for many of the ills which we face to-day. One school emphasises free competitive enterprise as the supreme panacea for all of them. But the economy which it bred is grabbing, materialistic, hedonistic. In spite of the lip service which it pays to God and altruism, its paramount values have been wealth and material comfort, sex indulgence, epicurean food, strong drink, luxurious clothing and houses, conspicuous consumption and worldly fame. Creating glaring inequalities, it has split society into antagonistic classes, the 'haves,' and the 'have-nots,' who, to quote Plato, 'living in the same spot, always hate and conspire against each other.'

Frightened by these unexpected results, economics in many countries has swung to an emphasis on governmental control of production, distribution and consumption of commodities. When in 1951 I was struggling against the devastating effect of physical controls, economist after economist advised me to keep them on. When I referred to the growing black market, the selfishness of surplus and deficit provinces or the decline in morals, I was met with the plea that what I stated was a political question or a moral question, not a matter for an economist to consider. The economist cannot look upon man

(Continued on page 51)

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THE DASARA FESTIVAL

or the Worship of Cosmic Energy

Mahishamardini: Badami

THE term Dasara is derived from the word Dasahara meaning ten days. The festival falls in the month of Aswina and is practically the national festival of Mysore.

According to the *Devi Bhagavata*, the two seasons of Vasanta (Chaitra and Vaisakha) and Sarat (Aswina and Kartika) corresponding to the Spring and Autumn are considered to be seasons of general sickness or bodily ailments. Particularly, the last eight days of Aswina as also the whole of Kartika correspond with Yamadamstra (Yama's tooth), when literally people are said to be placed within the jaws of death. Hence, the necessity of addressing Devi with prayers is stressed in the observance of Dasara.

"Śaradvasantanāmānau durgamau prāninām iha
Tasmādyatnādikam kāryam sarvatra śubhamicchatā.
Dwāvēvasumahāghorāvṛto rōgakarau nṛnām.
Vasanta śaradāveva jananāśakarāvubhau.
Tasmāttatra prakartavyam candikāpoojanam budhaih."
(Devi Bhagavata: III Part-Chap. XXVI-4-6).

This is the festival of Devi or Parasakti and prayers are offered for the welfare and prosperity of the country. The sage Vyasa tells Janamejaya that particularly in the month of Aswina which corresponds to the commencement of the Sarat season, the Dasara festival has

NAVRATRI OR DASARA

Durga-puja at this time of the year has a double significance: protection against diseases as well as prayer for prosperity.

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be observed in accordance ith the prescribed mode.

Śaratkāle viśeṣeṇa kartavyam vidhipoorvakam."

The ten days commencing om Padyami of the bright half Aswina month synchronises ith the advancement in age of urga (manifested in the form the unmarried girl—Kanya- from the second to the tenth ar. Thus on the first day, e represents the three phases Sakti in the three *gunas*, and ple phases of time. She is rimurti: Mahakali, Mahalaksh- and Mahasaraswati.

"Sattvādibhistrimurtiryā tairhi śaśwarūpinī
Trikālavyāpinī saktistrimurtim Pūjayāmyaham."

(Op. cit.-Sloka 53.)

"I worship that Sakti who per- des the Universe in different rms (manifestations) in the tri- e chord of time and constituents represents the functioning of e Trinity (*Srsti, sthiti* and *laya*)". On the second day she is styl- Kumarika while she is Tri- rti on the third day. She is lyani on the fourth day, while e appears as Rohini and Kāli the fifth and sixth days res- ctively. She is addressed as ndika, Sambhavi and Durga the seventh, eighth and ninth s of the Navaratri. On the th day, she is known as Su- dra. Durga or Chamundi is shipped during the ten days the Dasara with such epi- ets. By these rites, it is stat- that Devi confers her bles- gs (victory, health, longevity and the eight Siddhis or attainments).

In Chapter 27 of the *Devi Bhagavata*, it is said that the Navaratri was observed by Sri Rama while at Kishkindha, when the demon Ravana abducted his spouse Sita.

The exiled king Rama who was distressed owing to his separation from Sita observed the *vrata* connected with the festival of nine days, when he was able to invade Lanka by bridging the gulf, fight with the powerful demons Ravana, Kumbhakarna and Meghanada and establish himself as sovereign at Ayodhya. Sri Rama obtains instructions from Narada. Devi sends with her blessings the monkey warriors to assist Rama in his mission.

"Kapayaste sahāyā vai devāmsā balavattarah.
Bhaviṣyanti naravyāghra macchaktisamyitāhyamī."

(Op. Cit.-Chap. XXX-55).

The Divine Power (Sakti) was manifested in the form of the warriors and chieftains of the monkey kingdom.

According to the *Kalikapurana*, Sri Rama fought with the demon Ravana for seven days in the bright half of Aswina, culminating in the death of Ravana on the Navami day. Hence, this day is in Puranic lore styled as Mahanavami. Rama propitiated Devi on the Vijayadasami by conducting the Sabarotsava. Goddess Sakti

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(Power) is styled Durga during this period.

"Āswinasya tu suklasya bhavedyā astamī tithih.
Mahastamīti sā próktā devyāh prītikarā parā?
Tatō anunavami yāsyātsā Mahānavamī smṛtā.
Sā tithih sarvalokānām pujaniyā sivāpriyā."

The eighth day of Dasara is known as Mahashtami and it is sacred to Devi. The next day is Mahanavami, when special offerings have to be made. (*Kalikapurana:* LXII. 2-3). The efficacy of the worship of Parasakti (Durga) during the last three days of the Dasara is again stressed in Chapter LXIII. 17-18 and 26-29 of *Kalikapurana.*

After observing the prescribed rites on the Mahashtami and giving offerings (*bali*) on the ninth day (Mahanavami), the deity is allowed to depart by means of invocations on the Dasami at the hour when the last quarter of the constellation Sravana operates. Prayers are offered for the well-being of the Rashtra (which is a family) and for the attainment of several powers (regal). Peace-chants are recited after the worship of Chandika on the Vijayadasami day.

In connection with the celebrations of the Dasara, it is enjoined that special decorations have to be arranged. Musical recitals, dance, various forms of sport, art shows and other amusements form part of the daily programme when Devi is worshipped.

"Divyālamkārayuktābhih vāranabhih pravartanam.
Kartavyam nṛtyageetani kreeda kautuka mangalaih.
(Kalika Purana: LXII—4).

On the eighth day of the bright half of Aswina, Durga is invited. On the Dasami (tenth day), Nirajana has to be performed. This is the ceremonial conducted by lustration of arms, having both military and religious significance when the generals of the army, the ministers with the various component parts assemble. The arms and implements of war are displayed and sacred chants are repeated. As an act of adoration, lights are also waved.

"Śaratkāle mahāṣtamyām durgāyāh paripoojanam.
Nirājanam dasamyām tu kuryādvai balavṛddhaye."
(Op. Cit. Chap. LXXXVIII—9).

This serves as a Vijayotsava.

The Solar king Raghu is stated to have observed this rite when there was combination of the three Powers (of a ruler) viz: *Utsaha* or energy or perseverence, Prabhu or *Prabhava* i.e. mastery and *Mantra* or statesmanship when he proceeded on a Dandayatra (*Cf. Raghuvamsa:* IV. 25).

In Pancharatragama (Iswara Samhita Prakarana), the observance of the Mahanavami *vrata* is enjoined. The *vrata* is styled Viralakshmi Utsava. Goddess Sakti is invoked for stimulating valour.

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"Aviddhāyām Navamyām tu sri devyutsava mācarét.
Tadvāsarānusāreṇa navāhotsavamā carét. *(Sloka 92).*

In the Mahanavami Prakarana of *Nirnayasindhu* is given a hint as to when Mahanavami has to be observed. On the eighth day of the bright half of Aswina when one of the asterisms commencing from Moola falls, the pooja of Durga in the form of the vanquisher of the demon Mahisha has to be observed. The worship continues for three days from Ashtami.

In Chapter CXXVIII of the *Bhavishya Mahapurana*, Krishna discusses with Yudhishtira on the method of observing the Mahanavami.

"Āśwayuk śukla pakṣe ca yāstamī moola samyutā.
Sā mahānavamī nāmā trailōkyé api sudurlabhā.
Kanyāgate savitari śukla pakṣe aṣtamī tu yā.
Moolanakṣatrasamyuktā sa mahānavamī smṛtā.
Aṣtamyām ca navamyām ca jaganmātaramambikām.
Poojayitvā āswine māsī viśokō jāyati dviṣah."
(Bhavisya Mahāpurāṇa; Ch. 138. Sl. 12).

The same view as expressed in *Nirnayasindhu* is held regarding Mahanavami (in the month of Aswina when the Sun is in Virgo) when worship of the Mother Goddess has to be observed.

It is said that by the worship of Chamundi on the Ashtami and Navami, one is freed from the attacks of enemies. Bhavani, the Mother, manifests herself in different forms for setting up order and for vanquishing the evil forces. Her devotees conduct worship and please her.

A king who wishes to attain victory has to observe the Navaratri *vrata* commencing from the Pratipat of the bright half of Aswina. In a pavilion have to be placed the arms which represent the bits of the body of a demon by name Loha (perhaps metal) who was vanquished by Devi. The spirits who preside over these missiles have to be invoked and worship conducted. The rites or observances consist in the parading of the insignia of sovereignty consisting of elephants (decorated or caparisoned ones), horses, the arms like the sword, bow, spear, arrow etc. in the streets of the city. Flagstaffs have to be carried to the accompaniment of music. The remnants of offerings to the deity have to be served as lunch to the horses and elephants.

Certain prayers are offered by the king when worshipping the different symbols of royalty. Thus when the umbrella is worshipped, he prays that it may serve as a covering to ensure victory and health in the same manner as the clouds gather for showering rain on earth.

When the horse is worshipped, the intention is that it may

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co-operate with the master in suppressing enemies (evils). Accordingly, a prayer to suit the occasion is offered. The master wishes the horse success in its mission: May you conquer the enemies on the battle-field and may you be happy with your master! The banner or the colour of the regiment is worshipped. The presiding deity is requested that the warriors who carry it may be protected and that the enemies are defeated (destroyed). The elephant is next addressed and prayers are also offered to the supernatural powers thus: "Oh! You Lord of elephants! Let the eight Vasus, the eleven Rudras, the twelve Adityas and the seven Maruts (deities which preside over the vital airs) keep you under protection. You should act in accordance with the exigencies of time and safeguard the interests of your master and always see that he comes out victorious from the battle-field. May you obtain perfection and success from Soma, prowess from Vishnu, the martial or heroic lustre from the Sun, fleetness or velocity from the wind-god, stability or steadiness from the Meru mountain, glory from Indra and success from Rudra. May the elephants guarding the eight quarters keep you safe. May the spirits that guard the eight quarters (Dikpalas) as also the Aswins and the Gandharvas of the celestial region afford you support."

Other symbols of sovereignty of the state like the sword, armour, kettledrum, the bow, the conch, flywhisk, the knife, golden stick (*kanaka danda*) are also offered oblations. The Simhasana or the lion-seat decorated with eight lions (which are its different phases) is next offered prayers.

In *sloka* 99 of chapter 138 (*Bhavishya Purana*), it is stated that on the day of the Mahanavami, the idol or effigy of Bhavani has to be taken round in procession with the entourage (army).

The *Matsya Purana* also emphasises on the necessity (propriety) of observing the worship of Durga in the month of Aswina (from Pratipat of the bright half). The *Sowrapurana* gives particulars regarding the daily observance of the Navaratri from Padyami to Navami. According to this work, the parading of the elephant, horse etc. (well-decorated) surrounded by the army, dancers, musicians, bearers of flambeaux, flywhisks, umbrella, the staff and the mace (*hemadanda*), flags and festoons, mirror (*darpana*), heralds, bards and panegyrists, and the conduct of worship near a water storage or tank is part of the daily routine. This is *gajaswa gramapradakshina* (circumambulation of the town by the state horse and elephant).

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The entourage also consists of elephant-trainers, grooms, experts in treating diseases of elephants and horses (veterinarians). With sounds of the conch and the kettledrums, the procession of the horse and elephant has to be led from the tank to the Palace.

On the Mahanavami, (as stated by Devala) the *pooja* of the arms, elephant and horse (Cf. *Rudrayamala Tantra*) is considered to be efficacious.

In the *Mahabharata* also is enunciated the view that for appeasing Durga the conduct of this worship is necessary. The worship of the elephant, horse, palanquin, fly-whisks, umbrella etc. which symbolise sovereignty is considered to be part of the ceremonial connected with the worship of Mahalakshmi on the Mahanavami according to another work. Even if it be noon one should try to conduct the worship of these on the Mahanavami. The observance of *havana, japa* etc. on the Mahanavami is an adjunct to the ceremonials. This is *balidana* to please Chandi.

The tenth day of the bright half of Aswina with the asterism Sravana is styled as Vijaya Dasami or the day of victory.

"Aswayuśśukladasamī śrāvaṇena samanvitā.
Vijayādasami proktā sā caivātyantadurlabhā."

(Dharma Pravṛtti).

On the day of Vijaya Dasami, the arms have to be deposited at the foot of the Sami tree. This is the Vahni Tree or tree of fire. The conception is that fire is latent in this tree. By reciting the prayer addressed to the Sami, the denizens of the arms have to be placed on the head. The arms are raised and placed on one's head with great veneration. The Vijaya Yatra on the tenth day and the worship of arms is the last of the series of observances connected with the Dasara. On the afternoon of that day, this celebration has to be arranged on the north-eastern direction.

The rulers of the Vijayanagar dynasties observed the Mahanavami celebration. Though religious in atmosphere, it had also political significance. It commemorated the anniversary of Sri Rama's marching against the demon Ravana. Durga as also the *ayudhas* or arms were worshipped and the festival culminated with the Vijaya Dasami. From the accounts left by contemporary writers, it is seen that the observance of the festival was on a grand scale.

The Navaratri festival is of great popularity and significance in the social and public life of the people of Mysore for several centuries. The rulers of Mysore celebrated it with considerable grandeur every year in keeping up with the traditions set up by their predecessors and with their own local position and status.

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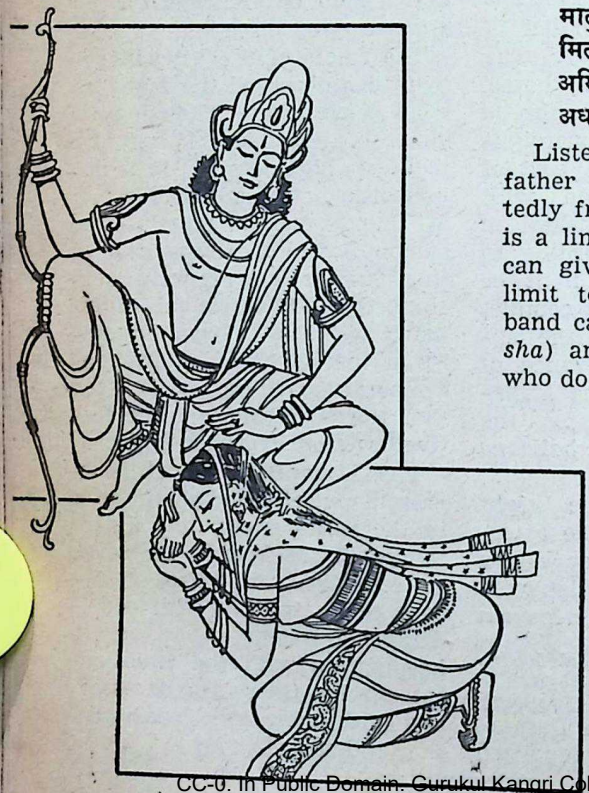
WIFELY DUTY

SCENES from
RAMACHARITAMANASA
of
Goswami Tulsidas

After leaving Chitrakuta Sri Rama, followed by Sita and Lakshmana, went to Sage Atri's asrama. The venerable sage received them with right royal honours and praised Rama as the Lord incarnate. Devi Anasuya, the Sage's wife, embraced Sita affectionately, seated her by her side and bedecked her with celestial ornaments. Then she instructed Sita in wifely duty in the following words:



मातु पिता भ्राता हितकारी।
मितप्रद सब सुनु राजकुमारी॥
अमित दानि भर्ता बैदेही।
अधम सो नारि जो सेव न तही॥

Listen, princess! Mother, father and brother are undoubtedly friendly helpers, but there is a limit to the happiness they can give; but Sita, there is no limit to the happiness a husband can offer, (including *moksha*) and despicable is the wife who does not pay him reverence.

धीरज धर्म मित्र अरु नारी।
आपद काल परखिअहिं चारी॥
वृद्ध रोगबस जड़ धनहीना।
अंध बधिर क्रोधी अतिदीना॥
ऐसेहु पति कर किय अपमाना।
नारि पाव जमपुर दुख नाना॥

In times of stress these four things come under test: courage, *dharma*, friend and wife. Be he old, diseased, stupid or poor, blind, deaf, hard-tempered, or in

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wife treats

great distress, yet if she treats her husband with disrespect, she will suffer all the tortures of hell.

एकइ धर्म एक व्रत नेमा।
काय बचन मन पति पद प्रेमा॥
जग पतिव्रता चारि विधि अहहीं।
वेद पुरान संत सब कहहीं॥

The wife has only one religious duty, one *vrata* and one *niyama*, and that is, devotion to her husband's feet in thought, word and deed. The Vedas, the Puranas and all the saints refer to four grades of wifehood in this world.

उत्तम के अस बस मन माहीं।
सपनेहुँ आन पुरुष जग नाहीं॥
मध्यम परपति देखइ कैसे।
भ्राता पिता पुत्र निज जैसे॥
धर्म बिचारि समुझि कुल रहई।
सो निकिष्ट तिय श्रुति अस कहई॥
बिनु अवसर भय तें रह जोई।
जानेहु अधम नारि जग सोई॥

The wife belonging to the highest grade is perfectly convinced that there is no person, even in her dream, beyond her husband. The next in order of merit, looks upon another's husband as her brother, father or son. The third continues to be faithful to her husband out of a sense of duty and to preserve the honour of her family. She is characterised in the scriptures as being low. But that wife whom fear and want of opportunity alone keep her from going astray, is the lowest in the grade.

पति वंचक परपति रति करई।
रौरव नरक कल्प सत परई॥
छन सुख लागि जनम सत कोटी।
दुख न समुझ तेहि सम को खोटी॥
बिनु श्रम नारि परम गति लहई।
पतिव्रत धर्म छाड़ि छल गहई॥
पति प्रतिकल जनम जहँ जाई।
बिधवा होइ पाइ तरुनाई॥

She who double-crosses her husband and lives with another's, is consigned for a hundred *kalpas* into the depths of the lowest hell called Raurava. Whoever can be so stupid as to disregard the torments of a hundred-crore births for the sake of a moment's pleasure? She who honestly fulfils her wifely duty attains salvation with the greatest ease; but she who is disloyal to her husband, becomes a widow in the prime of her youth, wherever she be born.

सहज अपावनि नारि,
पति सेवत सुभ गति लहइ।
जसु गावत श्रुति चारि,
अजहुँ तुलसिका हरिहि प्रिय॥

To be born as woman is itself unholy, but having been born one if she serves her husband faithfully, she is sure to attain the highest bliss. To this day, the *tulsi* plant is beloved of Hari and the four Vedas praise its glory.

सुनु सीता तव नाम, सुमिरि नारि पतिव्रत करहिं।
तोहि प्रानप्रिय राम, कहिउँ कथा संसार हित॥

Listen, Sita! By meditating upon your name, women will become faithful wives for, is not Ram your own life to you? I have said all this for the benefit of the world.

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. . . Manmatha is the symbol of Cosmic Personality, Rati standing for the spiritual aspirant . . .

The Rati-Manmatha Episode

K. Jagannatham

The Spring blew trumpets of colour,
Her Green sang in my brain—
I heard a blind man groping
"Tap-Tap" with his cane;
I pitied him in his blindness
But can I boast, "I see"?
Perhaps there walks a spirit
Close by, who pities me—
A spirit who hears me tapping
The five-sensed cane of mind
Amid such unguessed glories—
That I am worse than blind.

—Harry Kemp

THE Rati-Manmatha episode has a great philosophical significance revealing some secrets of knowledge about the inner meaning of Beauty and the Immanence of God in His grand creation.

Behind this mutable material world known to the senses, there is a reality which is basic and immutable. This reality is the great unity and rhythm in the creation which fashion beauty everywhere and form the Personality of the Universe. This Cosmic Personality is the immanent aspect of the Creator and is perceived by keener and broader vision.

Manmatha is the symbol of Cosmic Personality, the inner beauty and majesty of the physical world and said to be the son of Lord Mahavishnu Who is the Father of the Universe and Purushottama.

Manmatha's multi-coloured sugarcane bow and flower-shaft represent the plenty and prosperity and the beauty in

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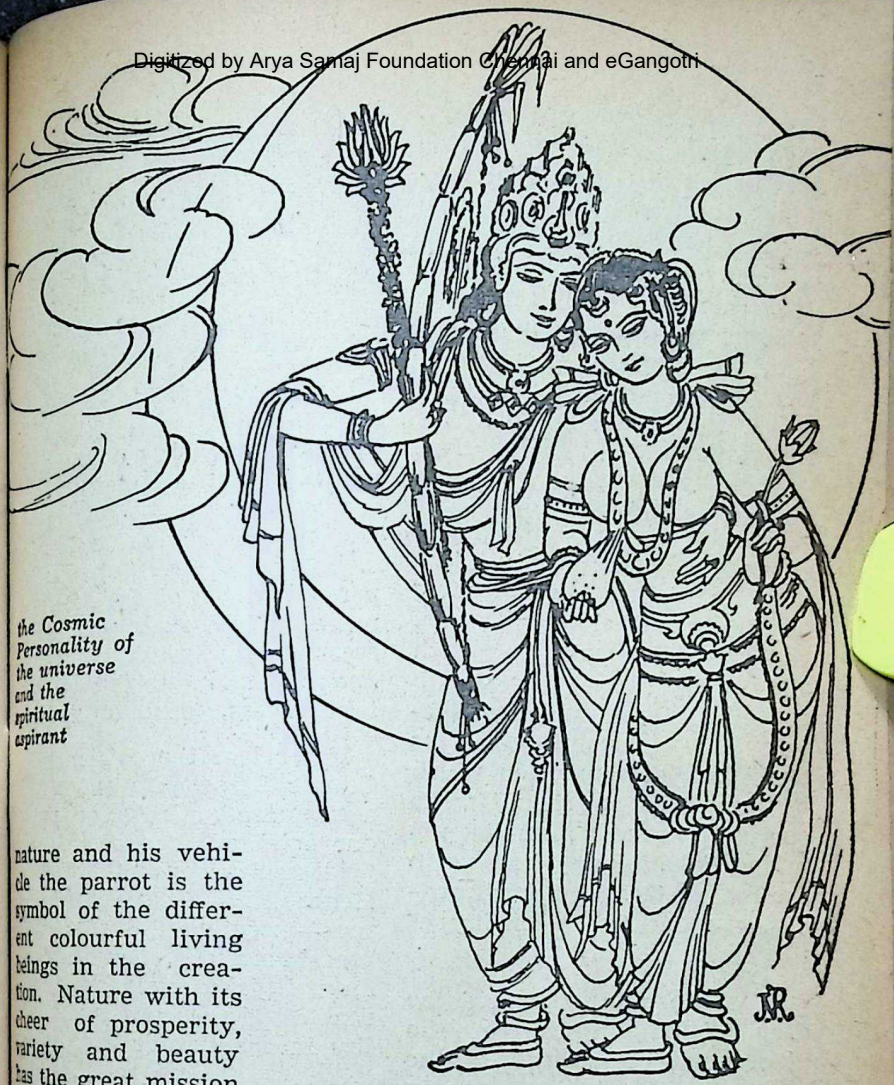

the Cosmic Personality of the universe and the spiritual aspirant

nature and his vehicle the parrot is the symbol of the different colourful living beings in the creation. Nature with its cheer of prosperity, variety and beauty has the great mission of proclaiming the Omnipresence of the Lord by making us discern the life-movement behind it.

The Cosmic Personality is realised at the advanced stage of *Jnana*. The qualities which develop *Jnana* are modesty, power of self-sacrifice, love, faithfulness and devotion. These qualities which are found in greater measure in women intensify the spiritual pursuit and enlarge the heart, rapidly leading to the knowledge of Unity which in turn reveals the Cosmic Personality. As the Cosmic Personality is perceived, one becomes attracted by the Majestic Beauty, developing

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faithful love. This is the great *Jnanic* stage where the immanent aspect of God in His creation is realized in His Majestic Beauty giving rise to expression of Beauty in the aspirant's own life. This stage easily accessible to womanhood, is personified as Rati, the beautiful consort of Manmatha and daughter of Lord Shiva, the presiding deity of *Jnana*.

The whole creation is brimming with things of plenty and prosperity and beauty. The majestic blue sky, looking beautiful, studded with gems of celestial bodies and the earth attired in green vegetation with attractive flowers and the different and colourful creatures thrill us with admiration which on intensification should wake our consciousness from its primitive lethargy and lead us to the realization of the inner reality, the Cosmic Personality of the Universe.

If we do not understand the deep divine message of the plenty and prosperity and the variety of the living beings in their variegated colours and are only enamoured of their surface beauty in an aggressive way, we are lost in *ajnana* and the divine Personality recedes. The opening of the third eye of Shiva in the context of Manmatha signifies the dawn of *Jnana* which burns the materialistic conception of the world and elimination of aggressive and lusty outlook on nature and presentation of the inner Reality which is Beauty. This Reality comes to light when our vision is broadened and pierces through the destructible physical structure.

Even though the physical world is 'lost' to the *jnani*, the Cosmic Personality of the world which is real and eternal is not extinct to him. This is the reason why Manmatha is called *ananga* (bodiless); he is the personification of the life-movement and the reality behind the creation to be perceived through *Jnana* and attained through faithfulness, devotion and love.

If we lose the vision of the Cosmic Personality and take to a negative outlook on nature, our spiritual approach becomes 'widowed' affecting the progress. Hence Rati—the spiritual aspirant—prays to Shiva to resurrect Manmatha, for the *Jnanic* stage is incomplete if the aspirant could not conceive the reality in the Cosmic Personality.

Resurrection of Manmatha signifies the realization of the Cosmic Personality, the Immanence of God in His Creation.

"Whatever being there is, endowed with grandeur, beauty or strength, know that it is the manifestation of a part of My splendour."

—*Bhagavad Gita.*

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the DOCTRINE OF SURRENDER AND GRACE

C. RAJAGOPALACHARI

THE Vanara chieftains standing on the northern seashore saw all of a sudden the sky lit up with a golden glow like the summit of Mount Meru. It was too steady to be a flash of lightning.

In the brightness could be distinguished the forms of five big Rakshasas. Sugriva, the king and commander of the Vanaras, looking at them said: "There is no doubt these are Rakshasas come from Lanka with hostile designs."

On hearing this, the Vanara warriors armed themselves with trees and boulders and said: "Let us go. We shall intercept and slay them and bring them down to earth."

Vibheeshana, hearing these words of the Vanaras, showed no signs of fear but from above with calm courage spoke out in a clear voice:

"Vibheeshana stands here before you, the brother of Ravana, the wicked king of the Rakshasas. I am here before you, none other than brother to Ravana, who killed Jatayu and carried off Seeta by force and is now keeping her a prisoner in Lanka.

"In vain I strove to turn him from his wicked designs and counselled him to restore Seeta and seek Rama's forgiveness.

Although the doctrine of surrender is advocated by all schools of philosophical thought, acceptance of the surrender of a declared enemy in dubious circumstances is nevertheless a ticklish problem.

It remained for Sri Ramachandra and through Him for Sri Anjaneya to elucidate and vindicate the principle of that doctrine, with no tags attached, in the context of Vibheeshana.

In his inimitable way, Rajaji summarises for us what Valmiki and others have sought to convey on the subject in this narration which is taken from his popular **Ramayana**, published in Bhavan's Book University Series.

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All the response I got was disdain and public insult. Hence I am standing here before you. Renouncing kingdom, wife and children, I seek service and sanctuary at Rama's feet. I pray you, convey this information to Rama."

Sugreeva mistrusted the good faith of the Rakshasa king's brother and reported thus to Rama: "Vibheeshana, the brother of Ravana, has come here with four Rakshasa friends seeking sanctuary at your feet. They are standing there in the sky. Consider well, you who are skilled in affairs, what should be done now. These Rakshasas are adepts in duplicity. They can make themselves invisible and do many other tricks. They have all the skill and courage of the wicked. One cannot trust them. I believe that these Rakshasas have been sent by Ravana himself.

"They have come here to mix with us for subversive purposes. Or else they intend seeking an opportunity to assassinate the leaders in our camp. Whatever Vibheeshana may say, we cannot forget that he is the brother of our foe. By birth he belongs to the wicked Rakshasa race. How can we trust him? This is some trick of Ravana, I have no dobut. It is best to kill Vibheeshana and his companions right now. If we admit him into our camp, he will betray us at the first opportunity and return to his own people. Permit us, therefore, to destory forthwith Ravana's brother and his followers."

Having thus frankly expressed his feelings at the sight of the Rakshasa, Sugreeva stood in silence, awaiting Rama's reply.

Rama listened and turned to Hanuman and other leaders and said:

"You have heard the words of the king who is well-versed in policy. Ravana's brother has come and waits there for our pleasure. I wish to know your opinion on this matter. In times of crisis, one should ask for the advice of friends. Tell me without reservation what you feel in your hearts."

Angada, the Vanara prince said: "He has come from our enemy's camp. We do not know whether he has come of his own accord or was sent by our foe. While perhaps it would not be right to reject him out of the hand, it would be dangerous to accept him without testing him. Let us at least watch his behaviour carefully without giving him any opening for mischief. If his movements are suspicious, we can throw him out. If they are friendly and show good faith, we shall accept him." Thus spoke the son of Vali.

Sarabha said: "I do not think it safe to admit him now, to decide later what to do with him. Even now, let us test him through skilful questioners and

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decide once for all what to do with him."

Jambavan said: "Nothing can be discovered by testing such persons. If he is come here hiding treacherous intentions, no tests can discover the truth. Ravana is our inveterate foe. His brother says that he has all of a sudden broken with him and come over to us. This sudden rupture with a brother is hard to believe.

"We have not yet crossed the sea. What is his motive in seeking safety with us while we are on this hither shore? All this is very suspicious. They are a deceitful race. I think we should not admit him."

Mainda said: "How can we reject a man on mere suspicion? Only after careful examination can we decide how to deal with him. He says that he has forsaken Ravana and come over to us. We can find out the truth of this statement. Some of us should talk to him and then decide. Surely we have enough ability to do this."

Then Rama turned to Hanuman the wise.

In response to Rama's invitation, Hanuman expressed his opinion in clear, sweet and pregnant words:

"Why should you ask for our advice? Not even Brihaspati has anything to tell you that you do not already know. If it is dangerous to admit Vibheeshana, how is the danger met by delay and trial? Where is the time or opportunity for a test? Moreover, Vibheeshana has not approached us stealthily. He has come to us with frank openness and a clear object. What is there for scouts to discover about him? It has been said by some that his sudden advent is suspicious. But why? What wonder is there if Vibheeshana became disgusted with Ravana and foresaw his certain disgrace and a defeat? What wonder is there if he recognised your heroic virtues and nobility and the certainty of our victory?

"To me the time and manner of his coming give no room for suspicion. It has been suggested that before admitting him our leaders should put him questions and examine his answers. But one who knows that he is suspected would cease to speak or behave naturally. He would be afraid that we are out to find only faults in him. And thus his real nature will not be revealed.

"I see no cause for suspicion in the face or speech of this Rakshasa suppliant. His carefree looks disclose a guiltless heart. The wise say that the face is a perfect mirror of the heart. I think that Vibheeshana has come here honestly to seek sanctuary at your feet. And there is nothing strange in his action. He knows Ravana's real weakness. He knows that the lord of Lanka is fated to fall.

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He knows too that you have slain Vali and given his kingdom to Sugreeva. Granting that his real motive is to secure for himself the sovereignty of Lanka, there is nothing wrong in it and certainly it is a guarantee that he will be loyal to us. Hence I feel that we should admit him."

The Vanara chiefs thus differed in their views.

Kumbhakarna acted according to ordinary morality. This was a simple thing which everybody could understand. But Vibheeshana followed a higher morality. The path he chose was more difficult and likely to be blamed. He knew (how could anyone else know?) his inward suffering at the thought of Ravana's evil doings. Ordinary people could not sympathise with his situation. Hence the Vanaras failed to understand the conflict in his mind. Even to-day people find it hard, without elaborate explanation, to appreciate Vibheeshana aright.

Patiently, Rama listened to the various views of the Vanara chiefs. When at last he heard Hanuman's words he was filled with joy.

Rama, steadfast in his own *dharma,* found satisfaction in Hanuman's utterance. A good man is glad when a friend's opinion supports his decision on a question of duty.

"If a man comes as a friend" said Rama, "how can I reject him? It is against the law of my life. All of you, my friends and helpers, should know this. Once a man surrenders himself one should overlook all his faults."

But Sugreeva was not satisfied. He said:

"This Rakshasa has on his own showing deserted his brother whose cause he considers lost. How can one put faith in a person who forsakes his own brother in his need?"

Valmeeki records that on hearing these words of Sugreeva, Rama turned to Lakshmana with a smile. Probably this smile was provoked by Sugreeva's forgetfulness of his own fraternal conduct in his indignant condemnation of Vibheeshana!

Rama said to Sugreeva: "I see what you mean. But listen. It is natural for kings to suspect brothers and neighbour-kings. Good kings who entertain no such suspicion are exceptions. Most kings imagine that brothers envy them. What wonder then if Ravana suspected and insulted Vibheeshana? It follows that Vibheeshana feared danger to himself if he stayed on in Lanka. I conclude therefore that he has no sinister motive against us in coming here for refuge. Let us go further and grant that he has eyes on the kingdom, expecting Ravana's defeat at our hands. Even in this ambition there is

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thing wrong. Well, Laksh-
ana, can we expect all people
be like our Bharata?"
Having said this, Rama was
ent for a moment, lost in re-
embrance of Bharata's selfless
ve.
Then he spoke: "Who in the
rld is as lucky as I am? Who
s a brother like Bharata?
d what a father I had! His
e for me was so great that
s life fled when I came away
the forest. And my friends,
o else is blessed like me with
ends such as you?"
Having spoken thus he wiped
e tears in his eyes, and went
k to the subject on hand.
I see no point in the argu-
nt that Vibheeshana will for-
ke us, as he has forsaken his
ther. He had cause for for-
king his brother, and can have
e for leaving us. We do not
nt Lanka, and if, as is natural,
wants it, he can get it only
ough our victory. From the
nt of view of policy, it would
a mistake to reject Vibhee-
na.
But there is a stronger rea-
. When one comes to me for
ge, I cannot reject him.
is is my *dharma*. It does not
ter if as a result of this I
er. Even at the cost of life
ust do this duty of mine.
ver can I deviate from it.
dy, I tell you, even if Ra-
a himself came to me for
tuary, I would accept him
without hesitation. How then can I reject his brother who has done me no wrong? Go and fetch Vibheeshana."

"My Lord Rama! It is wonderful how clearly the right stands out demonstrated when you speak!" said Sugreeva. "I see things clearly now. I shall go and bring Vibheeshana. May he too become a loving friend of yours, even like us!" And Sugreeva went to fetch Vibheeshana.

In the Vaishnava tradition, this episode, in which Vibheeshana is taken by the Prince into his camp and innermost council, is held to be as important as the *Bhagavad Gita* episode in the *Mahabharata*.

It illustrates the doctrine that the Lord accepts all who in absolute surrender seek shelter at his feet, regardless of their merits or defects. Their sins are burnt out by the mere act of surrender. This is a message of hope to erring humanity. It is the heart of the Vaishnava faith that there is hope for the worst of us if only we surrender ourselves to the Lord.

But why should I restrict this doctrine to the Vaishnava tradition? Is not this the heart of all the religious traditions in our land, yes, and of all the religions in the world? Every world-teacher stresses this certainty of relief and redemption. It is not to Arjuna only that

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Krishna said: "Have no fear, cast off all doubt, I shall destroy all your sins." Wherever in the world God has spoken to mankind in a human voice, He has given this assurance.

There are two ways in which we can regard Valmeeki's account of Rama's acceptance of Ravana's brother. The poet describes the rules of policy, the matters to be examined before one can accept a visitor from the enemy's camp. This is shown in the speeches of the Vanara king, the cultured and accomplished Hanuman, and Rama, the firm upholder of *dharma*. But in addition to right policy, we see here Rama's character and personality due to nature and nurture. He said, "I cannot reject anyone who comes to me for protection. This is my *dharma*. If Ravana himself came to me, I would not reject him."

Those who look on Rama as an *avatar* of God find in this utterance the essence of the scripture. The solemn assurance which Krishna gives to Arjuna later in the *Gita*, that assurance the Prince of Ayodhya declares in the presence of Sugreeva and others in this Vibheeshana episode of the *Ramayana*.

This divine assurance is the life and light that a world, filled with sin and darkness, needs.

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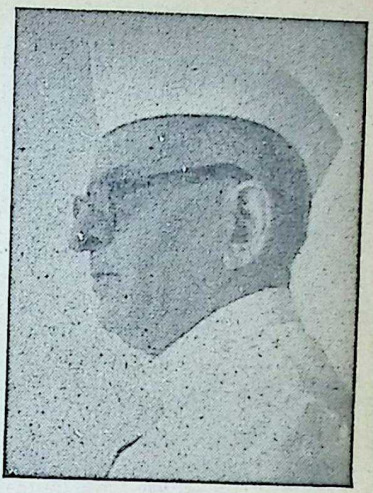
Back to Gandhiji



K. M. Munshi

HAVE we turned our back on Gandhiji? It is in no spirit of carping criticism that I ask this question. Fifty years ago I joined the Congress as a volunteer, and I have striven to serve it to the best of my ability. My allegiance to it is unshaken, for I believe that India's destiny is indissolubly linked with the Congress. In spite of what it is today, the Congress is still the only organisation which stands between the country and anarchy.

The very fact that we are often invoking Gandhiji's name shows that he still lives amongst us, that his spirit is not dead. Let us, therefore, draw up a balance sheet between what he expected us to be then and what we are now.

There is still time to shake off the self-delusion that all is well with us. It is never too late to pause, reassess, and begin again. Gandhiji often turned the searchlight inwards. He was his harshest critic and he taught us the need for self-criticism.

Flattery like perfume is delightful to inhale but dangerous to swallow. Of late, there is a tendency to relish flattery and to shun criticism. This is a very unhealthy trend. If we are to make any progress, if we are

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THE LATE POPE PIUS XII

In the passing away of H.H. Pope Pius XII humanity has lost a great crusader for peace. The 262nd successor of St. Peter, the spiritual head of 450 million people, he chose the dove for his Papal Coat of Arms. At the age of 5, he wanted to be a martyr without "nails". During World War II, he strictly guarded the Vatican's neutrality and helped humanity by making the Vatican not merely the clearing ground about the missing and prisoners, but also by offering large-scale relief to civilians and troops. He worked a revolution in the history of the Church's constitution. He made history in the spiritual sphere by proclaiming the dogma of the Assumption of the Blessed Virgin Mary. On the political plane he raised his powerful voice against the production of atomic weapons. At the time of the Suez Canal crisis and Soviet repression in Hungary, he called for prayer and peace.

In the words of Cardinal Gracias, humanity has lost an outstanding benefactor and a man of peace and courage; the world of culture a brilliant linguist and learned scholar; the Catholic Church a noble pastor, a wise and experienced guide and an intrepid leader.

But as another spokesman has said, humanity lost a Pope but has gained a saint.

true to Gandhiji, we must welcome criticism, however unpalatable it may be.

Under Gandhiji, the Congress was a disciplined body of men, devoted to selfless service of the masses. What is the position today? Our discipline is gone. In several States, the lure of power drives Congressmen to fight with each other and to charge each other with malpractices. Is not this scramble for power getting the better of our spirit of service?

Gandhiji gave to patriotism a religious fervour. Under his inspiration, we became dedicated men and women to whom self-denial came easy. We believed in the country's mission not only of attaining freedom, but, through its freedom, bringing in a new moral and spiritual awakening of humanity. Where do we stand now? Is not the sense of mission at a very low ebb? Are we not engrossed in an unseemly pursuit of power?

Under Gandhiji, we were proud of our nationalism. It was as dear to us as life, as sacred as religion. We ridiculed any Englishman who told us that we were not a nation. Through the strength Gandhiji gave us, we won national freedom, framed a democratic Constitution and won international prestige. Today disruption has reared its ugly head amongst

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us; whether it is inspired by casteism as is now conspicuous in Uttar Pradesh and Madras, linguism as in Gujarat and Maharashtra, or class antagonism of the Communist brand as in Kerala, is a secondary matter.

We seem to have lost even the capacity to recognise this dangerous drift towards disintegration; much less do we concentrate on building up the will and the strength to fight it. Communist leaders have been insidiously suggesting that India is not a nation, but a congeries of nationalities. This suggestion is calculated to break up our will to nationhood. Clever as they are, the world knows only too well what their techniques in such matters are. What is it that makes us hesitant to fight this disruption boldly and squarely?

The Constitution, which the freedom-fighters framed when the Gandhian influence was still strong, knows of only one people of India; it guarantees the dignity of every individual; it is based on equality and democracy. Yet, today, in one part of India, on the testimony of the Congress President himself, the people to the State Government mean members of one party, the rest are just 'not people.' There, if reports tell the truth, democratic processes are utilised to destroy democracy. And yet there are those amongst us who are too complacent or too blind to perceive that by turning the blind eye to this danger and by not challenging it boldly we are being led to pave the way for a ruthless totalitarianism inspired by a godless ideology which will, if not checked in time, enslave India.

> The new examples of man will be the complete man in whom the forces of the spirit and the earth balance each other. But the advent of this new example will have been prepared, more than by any other man, by that great man whose name is Gandhi.
>
> —Count Hermann Keyserling.

Let us look at another aspect of the matter. To Gandhiji, India was the land of the farmer; the villager to him was the salt of the earth, the sheet-anchor of democracy. We seem to have reversed the values. We have placed industrial production in the forefront. We have yet to redeem our pledge to win freedom from foreign bread. Ever since independence, we have spent 1,400 crores of rupees in importing foodgrains, while self-sufficiency in food remains as distant as ever. According to the reappraisal of the second

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five-year plan, only 11.3% of the total outlay on planning will be spent for agriculture i.e. 510 crores out of the total of 4,500 crores. We have entered the race for becoming an industrialised country.

We do not seem to realise what we are in for by this wrong emphasis. If we pursue this course, by the sheer force of logic we would be heading towards Statism. In this process of increasing State regulation of our life, by the very nature of things, democracy will yield position after position to State control; and the individual is sure to be forced to abdicate his right to lead his own life till we reach the end—the complete control of life as a whole by what Milovan Djilas calls, 'the new class'—the class of politicians, planners and bureaucrats. This is not democracy; certainly this is not Gandhiji's conception of democracy.

Gandhiji taught us that Truth and Non-violence were absolute values. It would be untrue to say that all of us who valued him, fully lived up to these values in life, even when we worked under him; but at any rate, for us and for the masses, untruth and violence had become disreputable. Can we say the same of us today? Mass coercion is in the air—in Lucknow, in Banaras, in Ahmedabad.

Have we left the courage to face truth? Take a few in-

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stances. Dr. Gilder and myself were primarily responsible for introducing prohibition in Bombay in 1938. I yield to none in considering it as morally and economically praiseworthy. But do we honestly face the fact of illicit distillation which goes on merrily in the city of Bombay and elsewhere?

We have left the enforcement of prohibition to the police. But they are either incapable or hesitant of taking effective steps. What else can happen if we leave a moral problem to be tackled only by the police?

We talk of basic education. Have we the courage to face the truth, to see how far it has succeeded? Is there not a gap between precept and practice in this as in other such matters?

We talk of honest ends and honest means as our guiding policy. Why then do we acquiesce in or fail to expose things which so vitally affect the moral stature of the Congress?

Why are these things happening? The answer is simple. In public life, we have been divorcing national progress from the necessity of simultaneously developing moral and spiritual values which Gandhiji always stressed. We have forsworn austerity and are running a mad race for higher and higher standard of living in imitation of the West. We appear to have made material ends our sole concern. And we are paying dearly for it. I shudder to think of the prospect of the new generation we are rearing up, being solely fed on material values.

Gandhiji always stressed that rights and duties go hand in hand and that any emphasis of the former to the exclusion of the latter was to be stoutly resisted. He went further and said that rights spring from duties properly performed.

We must abolish poverty as early as we can. We want to remove inequality of income. We certainly want to improve our standard of living. But not for many long decades to come, can we reach any standard of life comparable to that in the West? To expect this country, over-populated with men and cattle, under-developed in its resources, and with tremendous pressure on land, to do without austerity, without men and women leading a 'Spartan life' which Gandhiji wanted us to live, is to live in a fool's paradise.

Gandhiji's *Ramarajya* was a spiritual concept. Under this concept, we have to abolish poverty, while at the same time changing our personality in the light of moral and spiritual values, by humility, austerity, by prayer and faith in God.

However, we have embarked on a different and hazardous voyage. We are attempting to

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change external conditions without any effort to change human personality. In the name of secularism, we want to suppress or dwarf our deep religious sentiment. In the name of imparting modern education, we neglect the teaching of the values for which our great heritage stands.

If we cannot turn back to Gandhiji, let us at any rate face the fact that we have been turning our backs on him. What can we do to draw ourselves back before it is too late?

The first and the foremost step is to restore the moral stature of ourselves, Congressmen, by recapturing the spirit of dedication. We must set our face against nationalism being emptied of its spiritual content in a single-minded hunt for material welfare. Let us remind ourselves of Gandhiji's teachings and restore to nationalism a sense of its higher mission.

Let us, above all things, realise that India's life is interwoven with its countryside; that freedom from foreign bread is as vital as the political freedom we fought for and won, more essential than a vast network of industries.

Let us throw off opportunism and expediency. Let us get rid of fissiparous tendencies which affect the integrity of the nation. Let us recapture the spirit of selfless service. Let us re-learn and practise the eternal values which Gandhiji taught us.

It is our good fortune that India's destiny is in the hands of tried and tested Gandhians. I repeat: the Congress alone stands between the country and anarchy. It has still the strength to recapture its sense of mission, but only if it hearkens to the voice of Gandhiji.

Let us, therefore, turn to Gandhiji in humility and with faith in God.

India has a mission to fulfil in history, the mission to leaven life with moral and spiritual values. That is why Gandhiji came to us. That is why freedom came to us in a unique way.

Let us, therefore, go back to Gandhiji.

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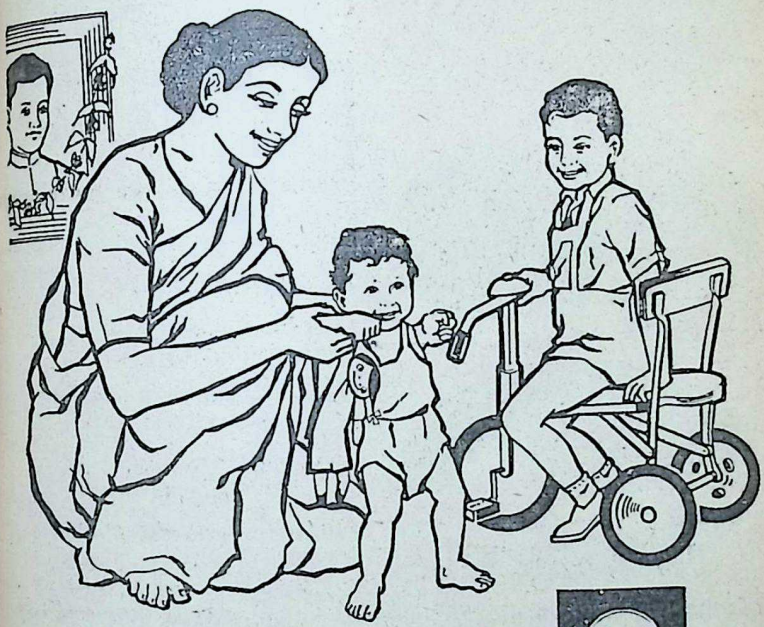

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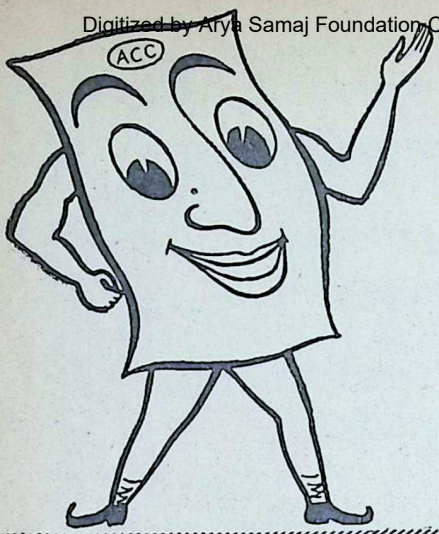

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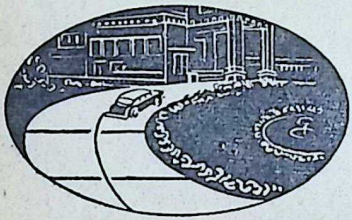

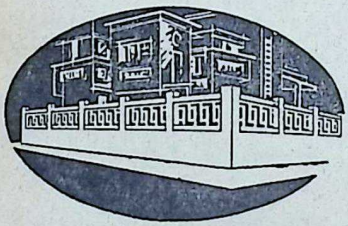

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What Life Has Taught Me

. . . A rational adjustment of ambition and contentment is the key to human happiness . . .

Sri Sukumar Sen, I.C.S.,
Chief Election Commissioner, India

LIFE is indeed a hard school and many are the lessons that it has to teach one. The lessons that any particular individual imbibes from life are, however, largely subjective inasmuch as his mental make-up and general attitude to life are important factors which determine what he can learn from the life he has lived. Moreover, human experience never comes to an end until death, so that life has fresh lessons to teach one until the very last breath almost.

Here are some of the lessons that I have learnt from life:

The fundamental question that arises for consideration is what does one expect from life? Different answers to this question would be suggested by different individuals—riches, comfort, success, power or something else. All these alternative answers might, however, be covered by a single comprehensive one—"happiness." A person who thinks that he would be happy with riches would expect that from life—and so on with each of the other alternatives.

If we analyse the matter deeper, we would realise that happiness is after all an attitude of mind and, more often than not, is not attained even after an individual has attained his immediate objective.

Thus, we see that a man who feels today that he would be happy if he could amass a lakh of rupees would soon hanker after a million as soon as he has made his lakh; he will continue to feel unhappy and restless until he has got his million—and even after he has done so, he would almost invariably be hankering after many more millions so that happiness will continue to elude him. There is in fact no limit to human ambitions and desires and no wonder, happiness eludes the ordinary mortal.

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A realisation of this truth brings us on to the subject of contentment. One who lacks this virtue can never be happy —anyway, for long. I would not go to the length of saying that all ambition must be eschewed merely because one should try to feel contented and happy with whatever one has got or achieved. Far from it. It is very desirable on the other hand one should always aspire after and strive for even greater achievements in his life. All the same, I feel that one's ambition must not be given too overwhelming an importance out of all proportion to one's scheme of life. For the sake of his happiness and peace of mind it is essential that every person should feel contented and thankful for his present circumstances, and that he should not feel too disappointed or make himself too unhappy even if he has failed to achieve his ambition fully even after trying his very best.

A rational adjustment of ambition and contentment is, to my experience, the key to human happiness.

Our lives are not lived in a vacuum. In fact, we live in modern times in a very crowded society and our day-to-day happiness depends to a very large extent on our relationship with the people around us, including our near and dear ones. A good deal of human unhappiness arises from the maladjustment of such relationships. There also, a person has to cultivate a practical attitude of comparative mental detachment for himself if he is to avoid unhappiness. What I have found useful personally is that an individual must aim at doing his duty to his fellow-beings so far as lies within his power and he must not expect too fondly that the right thing will invariably be done by the other fellow towards himself in return. If it happens that the other fellow does not do so, he should school himself to be able to shrug his shoulders and consider that the satisfaction of having done his own duty is by itself a sufficient return for his pains.

Every individual develops a characteristic code of conduct towards his fellow-beings. Most

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people act on a momentary impulse on every occasion. Such haphazard conduct without prior deliberation or self-discipline cannot but lead very often to unpleasant consequences, if not bitterness. I learnt the lesson very early in my life that hard words and unpleasantness rarely, if ever, help you in achieving your ultimate objective. On the other hand, almost invariably they make the objective more difficult to attain. The first golden rule to follow, therefore, is never to lose your temper and use hard words. Secondly, you must try and look at a matter from the other fellow's point of view as well in order to appreciate the latter's difficulties. Lastly, you must be as frank as possible so that the other fellow may understand your point of view and appreciate your own difficulties.

I have invariably found that frankness pays in human relationship. There is much less scope for misunderstanding in the long run if you have placed all your cards on the table as far as practicable. The other fellow understands you better and is normally frank in his turn so that you can more easily arrive at a reasonable compromise. Except where a matter of principle is involved, a compromise is almost always preferable to an open clash. It enables both the parties to preserve their self-respect and leaves no bitterness behind. So long as a compromise involves no surrender of principles or of the dictates of propriety, therefore, you may and should yield on what are intrinsically non-essentials so far as that may be necessary for the sake of reaching an agreement.

What about evil? Can there be any compromise with that? Certainly not, of course. There is no need to define evil—one's own conscience would invariably indicate what is evil and what is not. Whenever you have the whip-hand, smash up and destroy all evil to the best of your ability. If you can reclaim or reform the evil-doer in the process, you should certainly do so; sympathy, reasonable clemency and a stern warning for the future would in many cases prove effective weapons for the purpose in your hand. If, however, it is necessary for the greater and ultimate good, you have to smash the evil-doer as well, but in this you must not be actuated by a spirit of vengeance or retaliation.

It often happens, however, that you are yourself the underdog when fighting evil. Even then, resist evil to the utmost on every single occasion; and if you can do nothing better, make it at least a little more difficult every time for similar evil deeds to be committed again. If you have succeeded in doing so, you have done your very best and can have a clean conscience.

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Immortal India - 108

J. H. DAVE

MAHI

RIVER MAHI is one of the big rivers of Western India. So far as Gujarat is concerned it is considered next in importance only to Narmada and Tapi. This river is about 350 miles in length. Its drainage area is estimated to be about 17,000 miles. This river has its source in the district of Amjhera in Madhya Bharat, in 22° 52′ North and 75° 5′ East at a height of 1,850 feet, and the river ultimately meets the Bay of Cambay in Gujarat. The source of this river is in the Mehad lake near the town of Amjhera and is situated on the west side of the Vindhya mountain. The source of river Mahi is at a distance of about 160 miles straight to the East from the place where the river meets the sea near Cambay, but as river Mahi first takes a northern turn from its source and enters Gujarat only after taking a curve, the total length of the river is about 350 miles. From its source the river goes towards the Aravalli hills. The river flows through an area which formed the old territories of the States of Gwalior, Dhar, Jhabua, Ratlam and Sailana. It also flows past the high mountains of Mewar. It forms a boundary between the districts of Dungarpur and Banswada. In Gujarat it flows between Kaira District on its right side and the Panchmahal and Baroda districts on its left. Further west Cambay is on its right side and the Broach district on its left. During its early stages the river is sufficiently wide but not much deep. 'It is shallow and broad but not stagnant.' But this is the position in fair weather; in the rainy season the waters rise to a great height. The last forty-five miles of the river bring tidal waters, right upto Verakhandi. The town of Dehwan is about 30 miles from the sea and near this town river Mahi forms an estuary. The river meets the sea near Cambay and the distance of its bank from Cambay to Kavi is five miles. It has steep high alluvial banks with deep ravines. In times of flood a steep six-feet high wall of foaming water rushes up the stream for about twenty-five miles, right upto Dehvan.

This river brings a large quantity of silt and alluvial land

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from outside Gujarat, and has made the land of Gujarat extremely fertile. This river was called Mophis by Ptolemy and Mais by the Periplus. There are several derivations given for the name of this river. It is said that this river had its rise from the perspiration coming from the body of king Indradyumna of Ujjain and that river was the daughter of Mahi i.e. the earth. The second derivation suggested is this: A young man was constantly paying attention to a young Gujar lady who used to churn curds everyday. She did not pay any attention to him. One day the young man attentively looked at her for a very long time. The Gujar lady suddenly became conscious of his attention after some time and to escape therefrom she threw herself bodily into the pot of curds. It is said that the pot overflowed and she came out in the form of a stream which ultimately became a river. As the river had its rise from the pot of curds (Mahi) the river is named accordingly. A third derivation is also suggested. The river has its rise from the Mehad lake. It was also called Mau, Mahu or Menda and it is believed that the name of the river has connection with the name of the lake which is its source.

In the deep ravines and in *kotars* on the banks of river Mahi there used to stay tribes of crime-loving outlaws; particularly in the old days, it was very difficult to cross safely river Mahi. Very few could come out unscathed and unlooted, and people used to say that there was safety only after crossing Mahi. The fear was not merely confined to being attacked by outlaws. The floods of this river were also very high and sudden. As a matter of fact this river is also known as Mahisagar. The Bhils and Kolis staying on the banks of this river

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consider it as their mother, and they have four sacred places of pilgrimage, namely Mingrad, Fazilpur, Angad and Yaspur. These places are visited on the Purnima of the month of Chaitra. The Kolis and the Patanwadias take an oath in the name of river Mahi and they think the name of the river to be so sacred that they are very reluctant to break the oath once taken. They also believe that if a guilty person is made to drink the water of river Mahi he will not be able to gulp it down but will surely vomit it out. As a matter of fact, just as a book like *Bhagavat Gita* is kept for many Hindus to make statements on solemn affirmation, similarly a bottle containing the water of river Mahi is given in the hands of these people to make similar statements on oaths. Mahi is not only held as sacred but is also feared. The river has eighteen names, according to Puranas. One of them is Tamra, the other is Mahasindhu. The river is called Mahisagar on account of its fierce and sudden floods. She is also called the daughter of King Indradyumna of Ujjain and born of the earth. She is called Paschimavahini Ganga as also the Rajanadi.

A number of tributaries meet river Mahi. They are Son, Jakam, Anas, Bhadar, etc. The land between Mahi and Narmada is called Chichwas of Mahi-vasa. The Muslim historians also have noted that this land where there are hilly strongholds have produced many turbulent stout and courageous fighters. They often resorted to outlawing and took shelter in the deep ravines of the river and the hilly strongholds. For the last few years, Sri Ravishankar Maharaj, the great social and veteran worker has done yeoman service among the Dharalas and Patanwadias who were backward communities, and made them give up their activities against the law. He has brought about a miraculous change.

The country on both the banks

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of river Mahi in Gujarat has become very fertile. The land of Charotar in the district of Kaira is in the real sense of the word Charutara and is extremely fertile. The river on its bank has produced brave and sturdy people.

It is recorded in the *Sivapurana* that near the mouth of the river Mahi God Shiva had killed demon Andhaka in a cavern.

Dehvan was a fairly big harbour in old days. The confluence of river Mahi with the sea near Cambay is known as Mahisagar Sangam Kshetra and it is also called Guptakshetra.

The *Skandapurana* Maheswarakhanda in its second subkhanda called Kaumarikakhanda describes in detail the various *tirthas* situated on the banks of river Mahi. The Stambhatirtha i.e. Cambay is described as situated on the confluence of river Mahi with the sea. It is stated that this *tirtha* assumed great pride and haughtiness *(stambha)* and therefore it has name a Stambhatirtha. It is said that Skanda had killed demon Taraka in this locality. Taraka was a devotee of Lord Siva and Skanda had to propitiate Siva after killing Taraka by establishing three Siva-lingas. Skanda after his victory over Taraka established a pillar of victory at Stambhatirtha. Some scholars believe that Cambay i.e. Khambat is not derived from Stambha but from Skambha who is a Vedic deity and with whom Siva is identified; and it has been observed that Gujarat was the ancient land of Saivism and the worshippers of Pasupati. Lakulisa or Nakulisa the founder of the Pasupatadarsan flourished at Karvan situated at about twelve miles from Baroda. The Kaunarikakhanda of the *Skandapurana* also describes the story of King Indradyumna. At the confluence of river Son with Mahi at Baneswar in Rajasthan there is a temple of Siva. Annual religious fairs are held there. *Skandapurana* mentions a number of other *tirthas* on the banks of river Mahi.

The Mahi Right Bank Canal Project consists of the construction of a weir 2,610 feet long across river Mahi, at Wanakbori in the Thasra taluka of the Kaira district. The plan is under revision and is included in the second Five-Year Plan. When completed it is expected to irrigate 4,47,000 acres of land. There will be a network of branches and distributaries. There is also a storage scheme of the Kadana reservoir at about 44 miles upstream, on the Mahi river.

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KULAPATI'S LETTER—*Contd.*

s a whole, nor a problem as nything but economical. That s the tragedy of these times. Ignorant of the processes of istory or contemptuous of hem, economists have disre-garded the fact that a govern-ent-managed economy is in-separably associated with totali-arian regimes throughout his-tory. The economy of the Pha-raohs; of China in certain periods of their respective his-tory; of the Roman Empire after 300 A.D.; of Byzantium throughout its history; of ab-solute monarchies; of the Police States of the seventeenth and eighteenth century Europe; of Nazi Germany, Fascist Italy and Soviet Russia have all been militant both in domestic and international affairs and have bred wars.

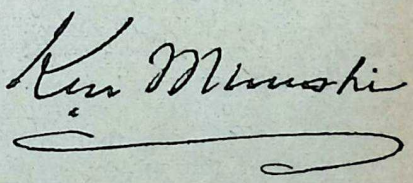
● ● ●

When knowledge is fragment-ed and isolated disciplines are emphasised, the totality of hu-man relations is disturbed and human beings pay the price in blood, in tears, in regimented slavery, or in complete loss of truth, beauty and love. I was therefore happy to find that the American Universities have come to recognise the interde-pendence of specialised disci-plines. However, they have yet to recognise the supreme truth that knowledge can only be uni-fied by a discipline of which spi-rituality, which builds up hu-man nature, is the basis.

In U.S.A. a new idea means a new association. So they have founded a 'Society for the Ad-vancement of General System Theory.' We have now the com-posite disciplines of physical chemistry, biophysics and bio-chemistry. Psychiatry, psy-chosomatic and social medicine are being integrated with ortho-dox medicine and surgery. Psy-choanalysis is being integrated with sociology and anthropology.

Economics is also being re-cognised, though tardily, as a special branch of the general theory of society, of which social psychology is a predo-minant discipline; even biolo-gical theories leading to studies in population growth and eco-logy are being considered as in-dispensable to social and econo-mic studies. In this way, mov-ing in the direction of a unified theory of life, even law, so far a formal discipline detached from other studies, has come to draw upon social sciences, on psycho-logy, psychiatry and even econo-mics.

Yours sincerely,



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MATHEMATICS in KARNATAKA

K. R. Rajagopalan

IT has been stated that Mathematics, as a Science did not have a continuous development in our Country. That our forefathers studied Geometry is first seen in the "Sulva-Sutras" wherein details of construction of different types of sacrificial altars are described. Sutra literature as such is ascribed generally to the period 800 to 500 B.C.; in the opinion of reputed Indian and some Western Scholars, Hindus knew and used the famous so-called Pythagoras Theorem much earlier than the Greeks.

The next landmark in the development of the subject is the work of Aryabhata who flourished in the 5-6th Century A.D. It is a fact that Aryabhata (and none of the later writers!) does not mention the constructions of the Sulva-Sutras but gives out that he himself divined the subject and wrote the first book on Mathematics—*Aryabhatiyam*. The next well known figure is Brahmagupta of the 7th Century, who has been referred to as "Ganaka-chakrachudamani" by Bhaskara. Apart from a few names, the next name is that of the famous Bhaskara who wrote, *inter alia*, the more famous *Lilavati* (12th Century).

The period from the 13th to 20th Century appears to have been a period of commentaries and explanatory writings only, and very little of original work seems to have been produced. A prominent exception, however, is that of Narayana Pandita (15th Century) who gives details of construction of Magic Squares, much earlier than European scholars. The Twentieth Century has witnessed the rise of the magnificient Ramanujam—from the hitherto unknown regions of Madras—who created a veritable sensation in the Mathematical World. He has been followed by many a prominent mathematician and to-day it can safely be said that once again India is "taking" to the Study of Mathematics.

This article will trace, in a manner of speaking, the mathematical output of the Karnatakas. The first name is that of Mahaviracharya who flourished in the Court of Amoghavarsha Nripatunga, a ruler of the 9th Century. His work came to the notice of Scholars only after Sri M. Rangacharya edited the work

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h English translation and es in 1912 under the title itasarasangraha. The book s nine chapters viz., Termi-logy, Arithmetical operations, ractions, Miscellaneous Pro-ems on fractions, Rule of ree, Mixed Problems, Mea-rement of Areas, Excavations d Shadow Reckoning.

It is a significant fact that out the five manuscripts upon hich the above edition is sed, one is in Grantha Script modification of the Tamil ript to write Sanskrit) and e rest are in Kannada charac-rs. This work must have been fairly good use. The book it-lf is written in Sanskrit and s two known commentaries— e in Kannada by Vallabha and e in Telugu by Pavaluri Mal-na. A copy of the latter is vailable in the Andhra Saahitya arishat MSS Library and in e Oriental MSS Library, Mad-s.

Some of the chief merits of ahavira's treatise could be entioned—

(a) The use of the principle of inverted Divisor in the division of fractions: To divide a/b by c/d, we invert the second fraction as d/c and then multiply that with the first to get ad/bc. This modern rule was not known to the Europeans even as late as the 16th Century and was recognised only in the 17th Century!

(b) Adding a number of fractions by taking the Least Common Multiple (L.C.M.) of the denominators. Mahavira has very clearly enunciated this rule and he has a special name for the L.C.M. — Niruddha. Western writers have stated that this method was not in use till the 16-17th Century and that the Hindus also did not know it.

(c) The following is an interesting and instructive example—A courtezan has five lovers out of whom she loves only three. But she tells every one of them that she likes him alone. When she says to A that she likes him alone, she also implies that she does not like the others. Thus she makes five statements (one direct and four implied). Some of these are true and some false. The problem is to find the number of True and False statements! The answers are —True Statements 11; untrue 14. Mahavira gives the general rule also and has labelled this section as "Vichitrakuttikara".

The qualities that a good mathematician should possess have been listed by Mahavira as—quickness, insight, reasoning power, brilliance, correct comprehension, memory, originality

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and algebraic intuition. We cannot but admire the man who has catalogued this marvellous list.

In addition to being a brilliant mathematician, Mahavira is also a poet of no mean order. He has made use of various meters in his work and in many cases has adroitly introduced the name of the meter also in the stanzas—Sardulavikridita, Harini, etc. The 'setting' of the problem in the midst of short, graphic descriptions is very alluring.

True to his Jain tradition, Mahavira also gives a number of fanciful problems. Only one example is cited—If a worm travels a quarter of an inch in an eighth of a day, how long will it take to climb to the top of the Meru Mountain? (height of the mountain 99,000 *yojanas*. 1 yojana = 7,68,000 inches!).

RAJADITYA

The first ever work in Kannada about Mathematics is that of Rajaditya who must have lived in the 12th Century A.D. He appears to have been quite a prolific writer and the following is only a selection—*Vyavaliara Ganita, Kshetra Ganita, Jaina Ganita Sutra Teekodaharane*. Out of these, the only complete manuscript available is that of the first work in the Government Oriental MSS Library, Madras. This has been recently (1957) edited by Prof. M. M. Bhatt of the Madras University.

The author's birth place is Poovinabage, perhaps in North Karnataka. He has described that place in beautiful verses. Like Mahavira he was also a Jain. His book *Vyavatraraganita* deals only with Arithmetic. He has expressed his indebtedness to previous writers but he does not mention any names.

These two Jaina writers deal with problems of Time and Distance also. The following example and solution, though simple, are interesting:

Problem: The angry wife leaves the house and walks off at the rate of 1 Gavuda (a measure of distance) per day. The husband after seven days (was he expecting her to return by then!) follows her and walks at the rate of 1½ Gavudas per day. When will the two meet?

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t is the common distance cover- by both?

Solution: Multiply 7 by 1 .. 7. d the difference in speeds. ide 7 by this. The dividend es the number of days after ich they would meet. Multiply s by the second speed to get the mmon distance traversed. An- ers: 14 days; 21 Gavudas.

The above almost reads like e taken out of a modern text- k except perhaps for the tting.' Present-day books the the problems in more b language.

The book has examples of ithmetic and Geometric Pro- essions, and deals with ave- ges also. Two problems are ed as indicative of the type:

A wealthy nobleman has 108 phants and employs a servant to k after them at a cumulative pay 1 Gadyana (unit of money) per y. But he goes on selling one phant per day. If the servant ps work after 25 days, what is his ge?

Solution: Add 1 to 108 and mul- ly this by 25. Add 25 to the are of 25; subtract half of this m the previous amount. Divide e remainder by 108 to get the swer:

$$108 + 1 \text{ or } 109 \times 25 = 2{,}725$$

$$\frac{25^2+25}{2} = 325$$

$$\frac{2{,}400}{108}$$

$$= 22.2/9 \text{ Gadyanas.}$$

Note:—Rajaditya gives the sum of n A. P. as $\frac{n^2+n}{2}$ while all the previous writers use the notation $\frac{n(n+1)}{2}$.

The book contains definition f Terms, Tables of Rates and Measures, Rule of Three, Rule of Five, Profit and Loss, Mixtures of Gold etc. It gives place notations upto 40 places (Mahavira gives upto 24 places). Both the authorities have made out a list of words, which stand for the various numbers from 0 to 9, e.g. Eka, Sasi, Dhatri, Rajya —stand for One etc.

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Rajaditya is one of the hitherto unnoticed Indian Mathematicians. He was a contemporary of Bhaskara, though he does not appear to have known about Bhaskara. The very fact that his writings are in Kannada and not in Sanskrit makes his work important historically. Perhaps this would be the first work in a local language.

The book must also have been in frequent use. Two of the manuscripts on which the edition is based contain the following lines—(i) "...in Saka 1522 (A.D. 1600) Belugere Krishnaraya wrote this copy in his own hand." (ii) "...Mangalam (end) of the book on Arithmetic written in Saka 1616" (A.D. 1694).

In the edition under reference, the mistakes which had been quite numerous have been removed to some extent. But Prof. Bhatt who has edited this work admits that they are too many and too intricate to be removed. It would perhaps be a good task if the book could be edited with annotations and explanations on the lines of the *Ganita Sara Sangraha.*

OTHER WRITERS

We come to know that a number of other writers also wrote about Mathematics in Kannada in the later years from the monumental compilation—*Karnataka Kavicharite*—which gives a list of Kannada poets under their works after a study of available manuscripts. The following list is of mathematical works only:

(1) Chandrama (c. 1690): Has written two works—*Lokaswaroopa* and *Ganitasara*. The second is not available.

(2) Bhaskara (c. 1690): Has composed in verses a work of eight chapters called *Bheeganita*. The book deals with problems of Compound Interest also; and contains rules, explanations and examples.

(3) Thimmarasa (c. 1700): Has written a book in verse about Geometry. Also contains examples and illustrations.

(4) Balavaidyada Cheluva (c. 1700): Has written Kannada *Lilavati* with the assistance of one Belur Josyer.

The reign of Chikkadeva Raya of Mysore (1672-1704) was a golden era in History. This king was a great patron of letters and many poets flourished at his Court. Perhaps, many of the above writers belong to this period.

The above list gives a very brief summary of the available material. Most of the manuscripts are scattered in the various Libraries in the country. More light on the development would be thrown if some of these works are carefully and critically edited and published.

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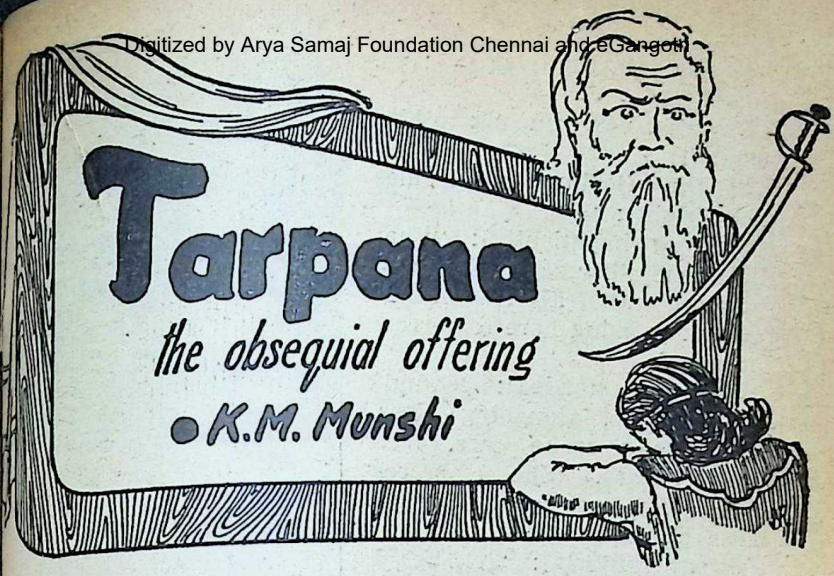

2. The Night of Perfect Beauty

VITAHAVYA, the Haihaya king, invited the king of Saurashtra, of the Haiha- branch, to give Suvarna to in in marriage. While the stivities were going on, the istant mountain-top rumbled d blood-red flames issued om it—sure signs that Aurva was angry. The thoughtless king of Saurashtra rushed into the forest boasting that he would kill Aurva. He was engulfed in darkness and was destroyed by Aurva's might.

Suvarna, however, was very happy and hoped that Sagara would bring about peace between Aurva and her father, when she could marry him. She went to the terrace of the palace and waited for Sagara whom she had been expecting.

The lovers met. Suvarna found Sagara highly nervous.

Suvarna (smiling): 'Now you have melted. Have you done something? Have you had a talk with your Grandfather?'

Sagara (startled): 'Grandfather?'

Suvarna (angrily): 'Have you forgotten? What about peace?'

YOU HAVE READ

The Haihayas had again invaded Aryavarta and nearly exterminated the Bhrigus. One Bhrigu woman saved her lost son by hiding him in her thigh. He was Aurva. Dedicating himself to resurrect Aryavarta, he raised an army, rescued Sagara, the last scion of Aryan royalty. But Sagara falls in love with Suvarna, daughter of the Haihaya king. Sagara is in a dilemma.

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Sagara (inattentively): 'Yes. Peace!'

Suvarna: 'Did you talk to him about it?'

Sagara (looking to all sides with fright): 'Yes.'

Suvarna (impatiently): 'What did Grandfather say? Speak.'

Sagara (harshly): 'Grandfather is coming here tomorrow morning.'

Suvarna (startled): 'Grandfather! Here! (laughing) Yes, Yes, I see—to make peace. Well done, Sagara. (She embraces him). You have worked wonders even with Grandfather.'

Sagara (bitterly): 'Yes, Yes, I have worked wonders.'

Suvarna: 'As you have worked wonders with me.'

Sagara (smiling bitterly again): 'Yes, yes, in the same way.'

Suvarna: 'Then there will be peace tomorrow.'

Sagara: 'Tomorrow, when the sun rises—' (looks into the darkness with frightened eyes).

The lovers clung to each other and tried to sleep.

Sagara: 'When will it be? When will the dawn come? I feel as if someone is coming.'

Suvarna: 'No, no. It is only midnight.'

Sagura (speaking in a piteous voice): 'Then come to me, my love. Time once gone never returns (draws her to him). Come nearer. This night is perfect in its beauty. How do we know what the dawn will bring?'

Suvarna was seen sitting on the lap of Sagara....

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Suvarna (coming nearer): s, yes. Sagara.'

Sagara (kissing her): 'Love! ay let us both be one.'

Suvarna (clinging to him): s, Lord.'

Sagara: 'This moment, once e, will never return. What we care for the future? (kis- g her) Only this moment, love.'

Hours passed. Suvarna was n sleeping with her head on e lap of Sagara.

Sagara (to himself): 'Your ht of perfect beauty is fast ing to an end, Suvarna. Now u are glimpsing a life of avenly delight. A few hours, ew moments and the portals your heaven—yours and ne—will be closed for ever.'

Sagara (to himself): 'Shall I se the command? What ut the prayers of this be- ed? Revenge for my father's th? Then, do I not owe some- g to love? If I have to create ryavarta, have I not to seek e companionship which alone l make life worth living? r, Oh! Why? If Guru, and her, and Aryavarta, all have laim on me, why is it that varna and I alone do not mat- ? Oh! God!' (weeps).

Suvarna suddenly woke up d told Sagara that she had d a dream that both of them re going away in a boat, far away. She then went to p again.

Sagara: 'She wants to go away, far far away, but with me. Is there no place on earth, unblighted by the revenge which animates Vitahavya and Aurva? Is there no place untouched by misery and fear at the end of the world, on some mountain top, in some solitary spot? Suvarna and I—fearlessness and peace; the sun and the moon, our only companions. Can we not find such a place (half asleep), where no ancestor can ever make any demands on us? Where the future will not frighten us, where the commands will come only from the heart, where our anxiety will only be to love each other there, where our only ambition will be to make each other happy? There I shall sow; she will reap. I will pound; she will grind. I shall bring flowers; she will make garlands. Both of us will sing in harmony with the running brooks. We shall smile in sympathy with the breeze and dance to the tune of thunders. (dozes off, but is suddenly startled and wakes up). Did I fall asleep? Did I dream? Is sleep deceiving me by keeping me happy in the palace of fancies? (laughing cruelly) Can there be a place untouched by the conflict of Aurva and Haihaya? There must be. Why not? Mother Yamuna will take us there. Mother, will you not save your children? (sits up).

[To be continued]

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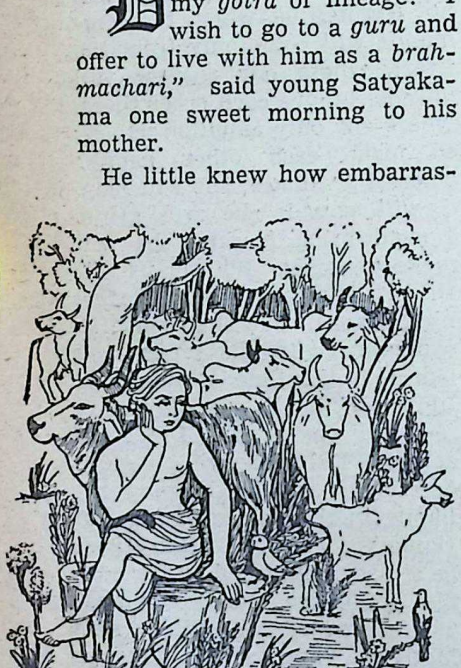
STORIES AND DIALOGUES from UPANISHADS by R.R. Diwakar

Satyakama the truthful

[from Chandogya Upanishad]

"DEAR mother, what is my *gotra* or lineage? I wish to go to a *guru* and offer to live with him as a *brahmachari*," said young Satyakama one sweet morning to his mother.

He little knew how embarrassing that question was to her. However, she soon overcame her confusion. She knew that the claims of her child for knowledge were supreme. He was already grown up and to neglect those claims any further would be very culpable. She was well aware that the first thing that any *guru* would ask her child would be his *gotra* and parentage.



Satyakama tending his cows

"Young child," she said, "I tell you the truth, I know not your *gotra*. While young and wandering as a housemaid serving here and there, I begot you. How then can I know? But I am certain of one thing and that is that your name is Satyakama and mine Jabala. Therefore go forth and tell your *guru* that you are Satyakama Jabala."

The son agreed and took leave of the mother. He went in search of a teacher who would teach him what he wanted to know.

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He approached Haridrumata Gautama known for his wisdom. After a reverent bow Satyakama informed him of his intention to learn at his feet.

As expected, the first question the *guru* asked was about his *gotra*.

"What *gotra*, young kid?"

Satyakama said, "Sir, as I started on this journey of mine, I asked this question of my mother." So saying he reported the whole conversation that had taken place between himself and his mother. He finally added, "Thus, here I am, sir, known as Satyakama Jabala."

"Oh, brave and truthful child!" exclaimed the would-be *guru*. "No one not born of a brahmin would dare tell such an unpleasant truth. Go therefore and bring *samidha* or sacrificial fuel and I shall initiate you into *brahmacharya*. You have not departed from the truth, but clung fast to it, happen what may."

After this conversation, there was the usual ceremony of initiation and Satyakama was enrolled as a regular inmate of the *asrama*.

The *guru* seemed to be a very hard task-master. One day he summoned Satyakama and put him in charge of four hundred lean, weak and poorly-fed cows. He told the young disciple to take the whole lot to the forest and asked him not to return till they had become a herd of a thousand!

It was one of the duties of a disciple to serve the *guru* in the way that would best please him.

So out went Satyakama as a cowherd, with his new charge and with a determination to carry out the *guru's* orders.

He lived in the forest, looking after the cows and bulls. But his heart did not give up yearning after truth, and even in the forest he made many friends all of whom had something to teach him; the friendly cows and bulls, the whispering trees and leaves, the singing birds and the bubbling brooks, the sun, the moon and the stars.

Gazing from morn to night at the four quarters of the globe in the peace of the forest-meadows he felt that all this must be part of a great reality. The friendly leader of the herd, an aged bull, whispered to him, "Yes, all these four corners of the earth are one aspect of Brahman."

At night when the herd slept, as he lit his camp-fire, and the flame danced, it talked to him. The stars and the moon in the vast dome overhead became his friends. They too told him that light and darkness, the solid earth beneath and the domed space above studded with stars were all part of Brahman.

The morning sun kissing the dew-washed flowers, the midday sun drawing the sap from

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trees and plants, the evening clouds and rainbows reflecting the glory of the setting sun told him that the eye that sees all things, the life that dances in all things, the mind that wonders at beauty and asks endless questions, these too are part of Brahman. He heard of Brahman in the songs of the birds, felt the great presence in the cycle of seasons, and in the birth, the growth and decay of life around him. His mind slowly realized Brahman in touch, hearing, speech, sight and taste, in the beating of the heart, in waking and in dreams.

Then one day the leader of the herd came and told him, "We number over a thousand now. Take us to the *asrama.*"

By stages, the party reached the *asrama.* He went to the teacher and bowed to him respectfully. The teacher was extremely glad to see his dutiful disciple after that long span of time. He looked up and he had a pleasant surprise when he gazed at the brilliant face of young Satyakama.

"Dear young man, you look like one who has known Brahman. Who was it that taught you? How is it that some agency other than the human has taught you this knowledge? For no one was with you in that wilderness except those dumb cattle and the dreary tumult of the forest," said the teacher.

The young disciple said with utter humility, "It is you, sir, from whom I expect to learn yet fully of the much-coveted knowledge. I have heard that from teachers like you alone can real knowledge be had. So I beseech you to favour me by completing the knowledge that I might have had by your grace through communion with nature." The *guru* knew that the disciple was ripe and ready for receiving spiritual knowledge.

Satyakama stayed for some time more in the *asrama.* He had already learnt much. His *guru* gave the final touches with his voice of experience. Thus Satyakama succeeded in realizing his dream of acquiring full knowledge of Brahman, the ultimate reality.

[To be continued]

> Our political freedom is not an end in itself—it is a means, among other things, to our cultural liberation.... The Upanishads contain the essential ideas, the governing principles of our cultural life.
>
> —**Dr. S. Radhakrishnan.**

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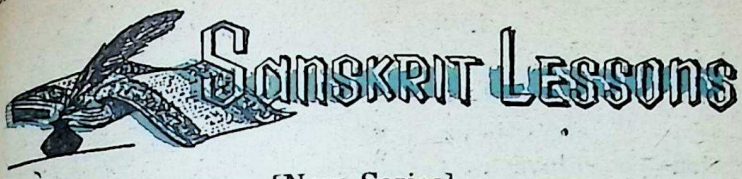

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

(आहारान्ते उपविश्य)
(āhārānte upaviśya)
at the end of meals, sitting down.

आचार्यः — वत्स अधुना कथय असमाप्तां कथाम्।
âcāryah — vatsa, adhunā kathaya asamāptām kathām
preceptor — child, now tell unfinished story.

केन हेतुना स राजा मनःक्लेशेन कालमतिवाहितवान्।
kena hetunā sa rājā manaḥ-kleśena kālamativāhitavān
by what reason that king mind's-distress time spent
= my son, now tell me the unfinished story.
why did that king spend his days in sorrow?

शिष्यः — तस्य पुत्राः अनधिगतशास्त्राः
śiṣyaḥ — tasya putrāḥ anadhigataśāstrāḥ
disciple — his sons not mastered scriptures

मूर्खाश्च बभवः
mūrkhāsca babhūvuḥ
fools and were
= His sons were not versed in scriptures and were foolish.

आचार्यः — स भपतिः पत्राणां
ācāryaḥ — sa bhūpatīḥ putrāṇāṁ
preceptor — that king of sons

शिक्षार्थं किम् कृतवान्
śikṣārthaṁ kim kṛtavān
for learning what did
= What did the king do for the education of his children?

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शिष्यः — पण्डितसभां कारितवान् ।
śiṣyaḥ — paṇḍitasabhāṁ kāritavān
disciple — learned men assembly caused to make

तत्र राजोवाच | भोः भोः पण्डिताः
tatra rājovāca | bhoḥ bhoḥ paṇḍitāḥ
there king said | oh oh scholars!

श्रूयताम् | अस्ति कश्चिदेवंभूतो
śrūyatāṁ | asti kaścidevambhūto
listen | I there any such as

विद्वान् यो मम पुत्राणां नित्यम्
vidvān yo mama putrāṇāṁ nityaṁ
learned who my of sons every day

उन्मार्गगामिनां नीतिशास्त्रोपदेशेन
unmārga-gāmināṁ nītiśāstrōpadeśena
wrong way going moral scriptural lessons

पुनर्जन्म कारयितुं समर्थः ।
punarjanma kārayituṁ samarthaḥ
rebirth to cause able

= He caused a meeting of learned men to be called. There said the king, "Oh scholars! Listen. Is there any one among you so learned, who can make my sons, who are ever going astray, learned and give them a new birth by imparting them moral scriptural instruction?

आचार्यः — ततस्ततः ।
ācāryaḥ — tatastataḥ
preceptor — then then?

शिष्यः — अत्रान्तरे विष्णशर्मा नाम
śiṣyaḥ — atrāntare viṣṇuśarmā nāma
disciple — just then viṣnuśarma named

महापण्डितः अब्रवीत् देव
mahāpaṇḍitaḥ abravīt deva
great scholar said oh lord

महाकुलसंभता एते राजपुत्राः
mahākulasambhūtā ete rājaputrāḥ
high family born these princes

[To be continued]

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QUESTION BOX

ANSWERS by K. M. Munshi

486

Sri Gururaj, Raichur.

Q: How does an earth satellite stay in the atmosphere?

A: We all know that the harder you throw a stone the farther it will travel before falling to earth. If you could imagine your strength so fantastically multiplied that you could throw a stone at a speed of 15,000 m.p.h., it would travel a great distance. It would, in fact, easily cross the Atlantic Ocean before the earth's gravity pulled it down. Now imagine being able to throw the stone just a little faster, say about 18,000 m.p.h., what would happen then?

The stone would again cross the ocean, but this time it would travel much farther than it did before. It would travel so far that it would overshoot the earth, so to speak, and keep falling until it was back where it started. Since in this imaginary example there is no atmospheric resistance to slow the stone down, it would still be travelling at its original speed, 18,000 m.p.h when it had got back to its starting point. So around the earth it goes again. From the stone's point of view, it is continuously falling, except that its very slight downward arc exactly matches the curvature of the earth and so it stays aloft—or as the scientist would say,"in orbit" —indefinitely.

487

Sri N. B. V. S. Gupta, Proddatur.

Q: What is 'Atma' and how to purify it?

A: Atma is the eternal base of your personality which is not material in its composition and which will survive even after you are dead. You can purify it by transmuting your animal instincts in pursuit of fundamental aspirations e.g. Light, Truth, Calmness, Bliss and Beauty.

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488

Sri S. Srirangarajan, Coimbatore.

Q: *While the name of Karna has become proverbial in Indian mythology, that of Mahabali is not, though the amount of sacrifice made by the latter is equally great if not more; why? Kindly enlighten.*

A: Proverbs grow because of the picturesqueness of the man and his deeds. Karna is perhaps the most pathetic figure in our literature. He was good, noble and great, generous, and yet fate was against him at every turn. But inspite of fate, he never became bitter, never jealous and never ignoble.

489

Sri O. Nandish, Devanahalli.

Q: *I took an oath before Sri Bhagawan Paramahamsa to be a vegetarian and follow the path of Ahimsa. Knowing this my parents have been forcing me to break that vow. Please advise what I should do now.*

A: Why should your parents be so unreasonable? Quite a few millions in India are vegetarians. Gandhiji was one, so was Sardar Patel; so are many leaders of India. If your parents want a personal testimony, you may tell them that I have never been anything but a vegetarian and have not felt the worse for it.

490

Sri D. C. Roya, Pandu (Assam).

Q: *If you think that personal and national well-being depend on spiritual evolution, how do you account for India's poverty and Russia's prosperity?*

A: (1) Russia became prosperous because it had self-government and had for several years after Soviet Revolution heavy American aid for developing itself. It is 40 years in advance of us and by its peculiar philosophy regiments its people and keeps not an inconsiderable number of workers in concentration camps.

(2) We were free only ten years ago; we have not had foreign aid in a measure comparable to the aid received by Russia; we have a democratic structure, which by its nature makes for slow progress, makes compulsory work by labour impossible.

(3) We are not poor because we treasure spiritual values. Russia is not rich because it denies them. The idea that we can become rich only if we give up spiritual values is one of the fallacies which has been made fashionable by Communist propaganda.

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(4) Our aim is not to be secondhand Russia wading our way through decades of Stalinian brutality. We have our own way of life, and though colonialism kept us underdeveloped we want to develop the country and retain our spiritual values and our democratic traditions.

(5) Higher values should always dominate material comforts. Any other view would lead to our being turned into insects.

491

Sri C. G. Mehta, Umreth (Dist. Kaira).

Q: *What is the necessity of deciding the dates and texts of the Puranas and Epics? Does it help to understand the epic better? Is it not merely wasting energy and time, particularly when opinions differ on such a problem?*

A: It is essential to inquire into and determine the dates of the Epics and the Puranas. Without such inquiry it will be impossible to find out their sequence, the portions interpolated in each age, and relate any particular part of the contents to a particular age. When the dates are finalised more or less approximately, it would be possible to trace the evolutions of our customs, beliefs and social institutions and to reconstruct the history of our race as also to extricate the basic philosophies of life from the accretions of later periods.

492

Sri T. Hanumanthe, Clerk, D.T.O., Mahbubnagar (A.P.).

Q: *When Christians and Muslims regularly go to the Church or the Mosque, why do Hindus feel shy of visiting Temples?*

A: Because they are cowards, and are afraid of being called reactionaries by pseudo-secularists who claim to have the secret of all wisdom.

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Brig. El-Kassem

THE July Coup in Iraq has completely changed the balance of power in West Asia. Unlike Egypt, the revolution which started at 5 a.m. on Bastille Day ended within four hours at a cost of less than 30 lives including a regicide which, one can read from the writing on the wall, was nothing but intended; but the most unfortunate part of the upheaval was the loathsome manner in which the dead body of the ex-Premier was paraded along Baghdad streets in utter disregard of all human values. When will the world learn to respect death when human animosities should end?

Iraq is a country of seven million frustrated people with a small educated class acutely conscious of its backwardness. More than half of its revenue is derived from oil. In the country where law and order are only superficial, the Army—the visible symbol of power—became the self-appointed custodians of its honour and welfare.

It must, however, be said to the credit of those who engineered the revolution that before the week was out, all traces of bad blood had been wiped out and international recognition for the new regime obtained.

The revolution in Iraq was bourgeois. Of the members of the present Republican junta, radical Civilian Opposition leaders who had been badly treated by the erstwhile government preponderate. They are the "patriots" who had for years agitated for the people's betterment and were either hounded out or exiled. So much so, the first acts of the Republican Government were to peg food-prices, slash house-rents and divide hoarded land among the landless. The fabulous Sheiks are in doldrums now.

Many people have tried to read in Iraq's lightning revolution the hand of either Nasser or Khrushchev. That will be completely ignoring the man

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who captured the revolution on the razor's edge. Pan-Arabism in this instance has only served as a back-drop. Self-preservation was the primary motive and, from all accounts, Iraq's present leaders are too practical to forget realities. On the contrary, we can expect them to release themselves from the hamstrings of Western Powers to be able to say "How do you do?" to the Powers of the East. Presently, however, the revolution has put the Baghdad Powers on the fry in search of a name for their Pact! It is now *Hamlet* without the Prince of Denmark!

The man who changed the history of Iraq in a matter of hours is 42-year old Brigadier Abdel Kareem Kassem. Rather lean, long-faced and hollow-cheeked, you would hardly stop to look at him if you passed him by in the street. He is indistinguishable from a Regular officer. His khaki shirt and slacks are regulation; even his hair-cut. Jettisoned by bushy eyebrows his deep dark eyes have a Wingate look. He sports a speck of moustaches beneath his aquiline nose. His stars and stripes alone should point to his cadre but not his Prime Ministership.

Up at his desk in the small grey-painted office which looks more like an orderly room than a Prime Minister's office, this rugged, tough, idealist soldier works round the clock trying to rehabilitate his country. When one of his telephones rings he picks up another. His political education has yet to get the finishing touch but his dedication to work is undeniable. He sleeps if at all, on a pallet in front of his desk. A fervent and upright soldier, he is anxious to show his good faith to the Western Powers.

At his first press conference el-Kassem recounted how, way back in his military college he dreamed of wiping out corruption in his country, how he gathered his followers slowly and how he was almost caught in 1956. When he read in the eyes of his people that the time had come to strike, he swiftly did.

Among his colleagues must be mentioned Col. Aref. In the recent Cabinet reshuffle Aref who was the Deputy Premier and Minister for Interior besides his army post has been relieved of them and sent as Ambassador to Bonn. This has made people speculate on a skeleton in the cupboard, particularly because of the latter's professed admiration for U.A.R. But Aref who was el-Kassem's pupil at the military college has discounted all such talk. But we suspect it to be a case of protesting too much!

If our premise that the Iraqui revolution is economic rather than political in origin be correct, the success of the Republic depends on how her leaders rehabilitate the common man.

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Somadeva's

KATHA SARIT SAGARA

a CLEVER KING

(SELECTIONS)

KING PRASENAJIT ruled over the city of Sravasti. At that time a holy brahmin came to the city. People were greatly impressed by his learning and learning.

A rich merchant was particularly attracted towards him and requested him to be his guest, during his stay in the city. The holy man agreed.

In accordance with the practice the merchant arranged for the stay of the holy man in the house of a brahmin of that city. Each day he sent unmilled rice, provisions and fruits, milk, etc. in liberal quantities for the upkeep of the holy man.

Finding that a lot of provisions thus sent remained unused the brahmin guest started selling them. In this manner he made a thousand gold coins. When he did that he became apprehensive of its safety. So one night he went to a neighbouring forest and at a secluded place dug up the earth and buried those coins. After that every night he used to visit the spot and make sure that the coins were safe.

After a month or so, during his usual nocturnal visit to the place where he had hidden the coins, the holy brahmin found to his consternation that his treasure had been stolen. Grief choked his throat and he started beating his breast. When he became a little calm he returned to the place where he was staying and related the incident. The men tried to pacify him with no result.

Soon the news reached the ears of the rich merchant who had been providing him all those days. The merchant came to the brahmin and said, "Oh learned man, wealth is an uncertain commodity. Like the cloud it comes and like the cloud it disappears. Why then should you weep for its loss?" No amount of philosophy could satisfy the brahmin who took the decision to fast unto death. With that thought he went towards a lonely spot.

King Prasenajit heard the news about the brahmin, the loss of his wealth and his decision to immolate himself for the loss of his wealth. So he sent for

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him. When he came, the king asked him: "Can you give me some description of the place where exactly you had hidden your gold coins?"

The brahmin replied: "Your Majesty, by the side of the small grove there is a mound. In that mound stands a Nagbala tree. At the foot of that tree I had hidden the gold coins."

The king replied: "Grieve not, O holy man, I will myself go and search the place thoroughly and restore the lost money. If I fail in that I shall make good that amount. In either case you must give up your decision to immolate yourself for a comparatively flimsy matter."

The brahmin agreed half-heartedly. Leaving him to the care of his officials the king went back to his room. The palace rumour went that the king himself went out in disguise that night.

Early next morning the entire palace was stricken to hear the news that the king was down with severe headache; consequently all the *vaidyas* of the place were called in.

The king saw them individually and asked "Who are the patients whom you are treating now? What are they suffering from? What are the medicines you are administering?" After hearing their replies, the king sent each of them back.

At last one *vaidya* came to him. The king put him the same questions. That *vaidya* replied: "I am treating a merchant by name Madridatta for insanity. I have asked him to make a preparation out of a herb Nagabala in a prescribed manner."

On hearing this reply the king apparently got the kind of reply he had been expecting. So, after despatching the *vaidya* he immediately sent for the patient Madridatta who came followed by his people.

He asked the party whether that particular *vaidya* was treating Madridatta, how they found his treatment and where they got the herb Nagabala from. They replied that the herb was proving effective and their servant was bringing the herb from the forest.

The servant was immediately called in and the king asked him point-blank: "When you went to bring the Nagabala herb some days back, you dug up the foot of the tree and stole away the gold coins that were hidden under. I charge you with that theft. What do you say?"

The servant was flabbergasted and he perspired profusely. He immediately fell at the king's feet and confessed having taken those gold coins.

Ordered by the king to fetch them immediately the servant did so. And the king in turn handed the treasure to the holy brahmin and thus saved him from committing suicide.

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Bhavan's News

Sri Jayaprakash Narayan speaking at the College of Catering.

SRI JAYAPRAKASH'S ADDRESS

SPEAKING to the students of Bhavan's College at Andheri on September 27, 1958, about his impressions of his recent trip to Europe Sri Jayaprakash Narayan commended Sarvodaya as conceived by Mahatma Gandhi and practised by Acharya Bhave to-day as the noblest political concept yet known.

"While in London" said Sri Narayan, "I met socialist friends to whom I posed the question 'What is the test of true democracy?' One of them replied that when the same question was put to Mr. Harold Laski, he answered that where voluntary work was most prominent, there constituted the best form of democracy." Continuing he said that it was idle to expect the State to take the initiative in all matters. Society should be controlled as much by State as possible.

Analysing the causes of India's present indigence, he said that the urge which characterised the pre-freedom era was lacking among the masses. If they took upon themselves any task they could complete it much faster and more efficiently than the State. Commending manual labour to the students, he asked them to make it a compulsory part of their life.

Dr. R. D. Adatia, Principal, welcomed the guests Sri and Shrimati Narayan. Prof. J. H. Dave, Hon. Director of the Bhavan garlanded them and Prof. Naik proposed the vote of thanks.

COLLEGE OF CATERING

"IN these days of strike and strife a person like Sri Jayaprakash Narayan with his equipoise, calm and detached outlook can do much to bring about sobriety and sanity to the country's otherwise

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disturbed political outlook", observed Shrimati Lilavati Munshi, President of the All India Women's Central Food Council. She was delivering the welcome address of the Fourth Annual Diploma Awarding and Prize Distribution function of the College of Catering and Institutional Management, on the 27th September 1958 at Andheri. She welcomed the chief guests Sri Jayaprakash Narayan and Smt. Prabhavatidevi on behalf of the A. I. W. C. F. C., the management, staff and students of the College. Sri Jayaprakash Narayan, she said, was a great and legendary freedom fighter.

Smt. Lilavati Munshi gave a short history of the College from its inception in 1954. She mentioned that the College with a strength of 200 students was unique in its field in India and perhaps the only one of its kind in Asia. She expressed her thanks to the F.A.O. for its initial helps in the form of machinery and fellowships and to the American Wheat Associates for their guidance and supply of equipments to start a full-fledged bakery course.

Though the institution was a pioneering experiment, Shrimati Lilavati Munshi remarked, the training imparted there was on the same lines as in similar institutions in America or Western Europe, which she had visited during her recent world tour. She expressed the hope that the Government would increase the grant to meet the deficit in funds. She also appealed to the catering industry to provide the College with a permanent building, as they were the primary beneficiaries of the establishment. She mentioned that the courses imparted there were greatly appreciated in many quarters, and added that the Indian Airlines and Indian Railways had sent their employees for training in the Institution.

Sri Jayaprakash Narayan in the course of his reply said:

This Institution is trying to bring some sort of organisation, system and science to the field of catering, to the millions and millions of homes where cookery is a daily industry. I am sure that an Institution like this and the training that is given here will also affect the cooking in the homes and I hope that the Institution and the Principal, staff and management will take particular care that this influence of the College spreads in a planned manner and enlarges so as to produce results in the unorganised sectors of the largest industry as well.

I was listening with interest to Mrs. Munshi's account of the finances of the Institution. It is remarkable that her efforts and the help of certain institutions have been able to achieve so much. I agree with her that if the State Government had tried to produce the same

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sults in these last four years they ould have had to spend four to ve times what has been spent in is matter by the Institution. This stitution is expanding and Mrs. unshi expressed the need for a llege building. The College ould have a huge building and I pe and endorse her remarks that e Catering industry of the coun- y would consider it their duty to ntribute towards the erection of building for the College. I am re it is not beyond the means of e Catering Industry in India.

The Principal of the College pro- sed the vote of thanks.

NSKRIT VISHVA PARISHAD

HE Sixth Session of the Sanskrit shva Parishad scheduled to be ld at Puri this year has been stponed to April 1959. The exact tes will be announced later. legate fees already paid will be lid for the next session.

HASTRAIC EXAMINATIONS

S is well-known the Bhavan's mbadevi Sanskrit Mahavidyalaya epares students for the Shastriya urses of Praveshika, Purva Madh- ma, Uttara Madhyama, Shastri d Acharya, of which as we have nounced in the last issue the last o examinations have been recog- nised by the Bombay Government as equivalent to B.A. and M.A. Degrees of the Bombay University. This College teaches students in the traditional methods along with modern subjects so that the students may be equipped with a modern outlook and become competent to meet modern needs.

Those who have passed the S.S.C. or its equivalent examination with Sanskrit are eligible for appearing for Purva Madhyama. Candidates who have passed B.A. with Sanskrit as special subject can appear in Shastri and candidates who have passed the B.A. as well as M.A. with Sanskrit are eligible for appearing for the Acharya examination.

This Mahavidyalaya conducts Sanskrit examination on all-India scale for the last thirteen years. The next examination will be held in the last week of March, 1959. Applications for admission for appearing for that examination should reach the Vidyalaya before the 15th November, 1958. The application forms are also obtainable from recognised centres and they should be returned duly filled in before the 15th December, 1958. Further details about the syllabus, rules and curricula may be obtained from the Vidyalaya direct.

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THE CALL OF THE JAGADGURU: Discourses of His Holiness Sri Jagadguru Sri Chandrasekharendra Sarasvati Sripada of Kanchi Kamakoti Pitham. Published by Ganesh & Co. (Madras) Private Ltd., Madras 17. Price Rs. 4/.

SINCE September 1957, Madras and its suburbs have been trodden by the holy feet of the present Acharya of Sree Kanchi Kamakoti Peetham. And a pair of holier feet or of a more awe-inspiring and august sage radiating spiritual solace in such profusion can hardly be imagined. Wherever the Swamiji went, he had availed himself of the occasion to give illuminating discourses on diverse aspects of our religion and culture. To bring under one cover as many speeches of the Swamiji as possible such as the present publication seeks to do, is a very laudable attempt. It will tend to the benefit of a vast majority of us who would like to have clear and authoritative expositions of the central truths of Hinduism.

The book stands divided into as many as 43 chapters. Each one of them is a precious gem. Almost all the aspects of our religion are here found dealt with. It will be difficult to pick out a few of them only for commendation or praise. The reader will do well to ponder over all the chapters and derive the maximum spiritual and practical benefit from them. They are sure to find in them a sure guide to help them through life.

Containing a valuable introduction by Sri P. Sankaranarayanan by whom it is compiled and a very scholarly foreword by H. H. the Maharaja of Mysore, the book is a 'must' for every seeker after truth.

—*Acharya* T.A.V. Dikshitar

SPARKS FROM THE DIVINE ANVIL: Sree Sankaracharya of Sringeri. Edited by R. Krishnaswamy Aiyer, M.A., B.L. Published by Ganesh & Co. (Madras) Private Ltd., Madras 17. Price Rs. 2/-.

THE Editor is already familiar to us through his books, *Dialogues with the Guru, The Call of the Jagadguru* and the *Saint of Sringeri*, all dealing with the sparkling sayings and miraculous deeds of Sree Chandrasekhara Bharati Swamigal of Sringeri Peetha. Here the author piously and very justly refers to the Swamiji as the Divine Anvil. Here are contained the most authoritative expositions of the Swamiji on such subjects as Detachment, Guru Bhakti, Lessons in Life, True Devotion, Sacredness of Vows, Faith, True Ahimsa and Universal Love. What is remarkable about the Swamiji's treatment of the subjects is its lucidity, showing in bold relief, even in this age of destructive gadgets, the eternal validity of age-old truths, proclaimed by our sages and saints. They are told with a simplicity of diction and felicity of expression that will carry conviction to the strongest citadels of Atheism and Disbelief. The author has lain a great majority of us under a deep debt of gratitude for discovering for them the never-failing glow of light from the Divine Anvil. The book is well produced on good quality paper with a beautiful photo-

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graph of the Swamiji adorning the cover page.

—Acharya T.A.V. Dikshitar

BHARATI IN ENGLISH VERSE: By S. Prema. Published by S. Ambirajan, 91, Kutchery Road, Mylapore, Madras-4. Pp. 110+ii. Price: Rs. 2/-.

SUBRAMANIA BHARATI is one of the immortals of Tamil poetry. He was alike the poet of patriotism and the prophet of nationalism. In the felicitous phraseology of Sarojini Naidu, Bharati is entitled, by his genius and his work, to rank among those who have transcended all limitations of race, language and continent and have become the universal possession of mankind.

It is a laudable effort on the part of Miss S. Prema to have brought out an English translation of some of Bharati's poems. The book will introduce Bharati to readers not knowing Tamil. The young author has given representative specimens of the many-sided poetic genius of Bharati.

An essentially lyrical poet, Bharati excelled in short spurts of song. This proved to be an admirable vehicle for his rousing exhortations to the people to fight for freedom. Bharati had absolute mastery of Tamil poetry which revealed under the magic touch of his pen its highest state of plasticity. It soared, sank, sang, wept, touched, pierced, reasoned or thundered as its master would have it do.

The work of such a poet is very difficult of translation. Miss Prema has negotiated carefully between the Scylla of a too literal translation and the Charybdis of a too free rendering. The magic, the mystery and the music of the original classic have not been marred. It is a creditable achievement and the translator is to be congratulated for her success in distilling the fragrance of Bharati in English.

—R.P.

SIVANANDA—TWENTIETH CENTURY SAINT. By Indrajit Sharma. Published by Yoga-Vedanta Forest University, Ananda Kutir, P.O. Sivanandanagar, Rishikesh. Pp. 403+LXXIX. Price: Rs. 5/-.

THE present book has detailed everything regarding Swami Sivananda and what he stands for. The account is given by Sri Indrajit Sharma who had the opportunity to see and study Swamiji at close quarters.

To a sceptical eye the narration may at places appear a little exaggerated, but the reader should not forget that it is from the pen of one who is an admirer, and admirers are inescapably emotional. The book is not an intellectual evaluation or cold analysis of a scientific writer. It is rather a tribute, warm and spontaneous, of a lifelong devotee.

To elevate society, to humanize the world, to restore the lost values, in short, to liberate the "soul" from the dross in which it has got entangled through nescience, to bring it back from the wilderness where it has strayed away and to put it back on the right road leading to salvation is the one and the only mission of Swamiji. To secure this cherished goal, Swamiji has selected the Vedas, the Upanishads and the allied literature as the basis of his teachings, preachings, practices, and propaganda. There are some repetitions and pourings of old wine in new bottles, but this feeling disappears when we remember that it was and is a patent device with all prophets and seers whose sole mission is to propagate the "Truth".

—Dr. A. S. Gopani

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BHAGAVAD GITA (for the Blind). By Swami Sivananda. Published by Yoga-Vedanta Forest University, Ananda Kutir, P.O. Sivanandanagar. 1958. Price: 50 nP.

THE Gospel of the *Gita* is too well-known to be outlined. The book under review has put the Gospel in a manner which can easily be understood even by the blind which is figuratively used here by the author for the ignorant. The book is useful and we recommend it to those for whom it is meant.

—*Dr. A. S. Gopani*

THE GUIDING LIGHTS: By Swami Sivananda. Published by the Yoga-Vedanta Forest University, P.O. Sivanandanagar, Rishikesh, Himalayas. (First Edition—1958). Pp. xx+446. Price: Rs. 5/-.

THE book under notice is a pretty big book every page of which is strewn with rays of light and hope which dispel the gloom of doubts and indecisions, enthuse and inspire the disappointed, the strayed, the waylaid.

Swamiji's letters, characteristic of his powerful personality and irresistible charm, form the substance of the book under notice. They are based on the questions put by the aspirants and the curious seeking steady, undying light that can safely and surely guide them on and on to their cherished destination. What is said therein is said with directness, force and finality. Every word is alive with the breath and the spirit of one who has realised all that is worth realizing. The sincerity and the confidence with which Swamiji speaks therein are simple and majestic.

—*Dr. A. S. Gopani*

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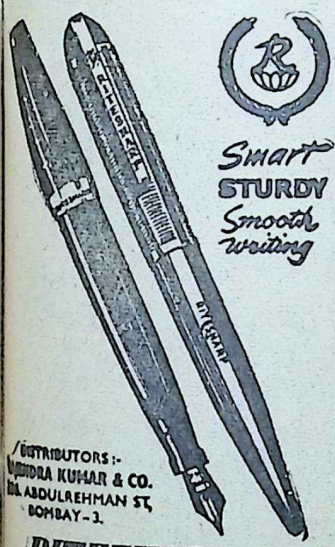

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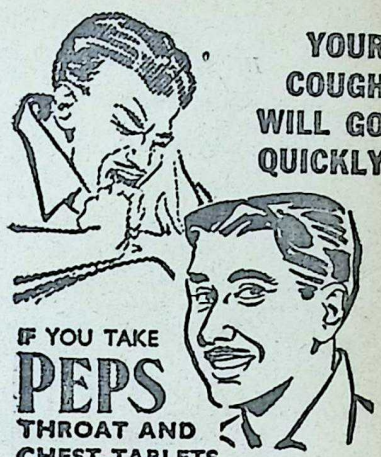

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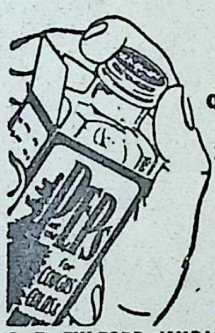

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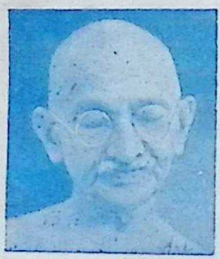

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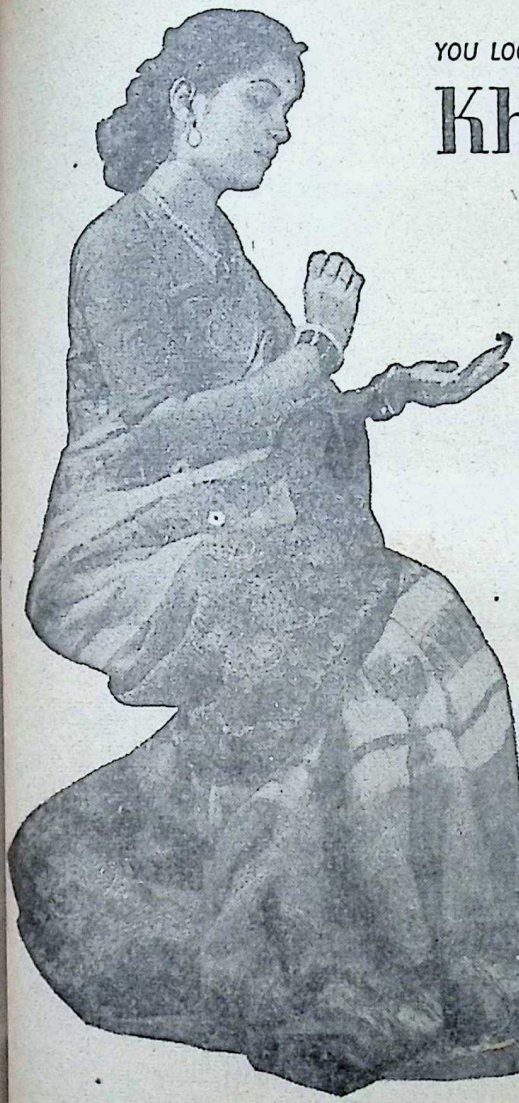

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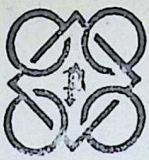

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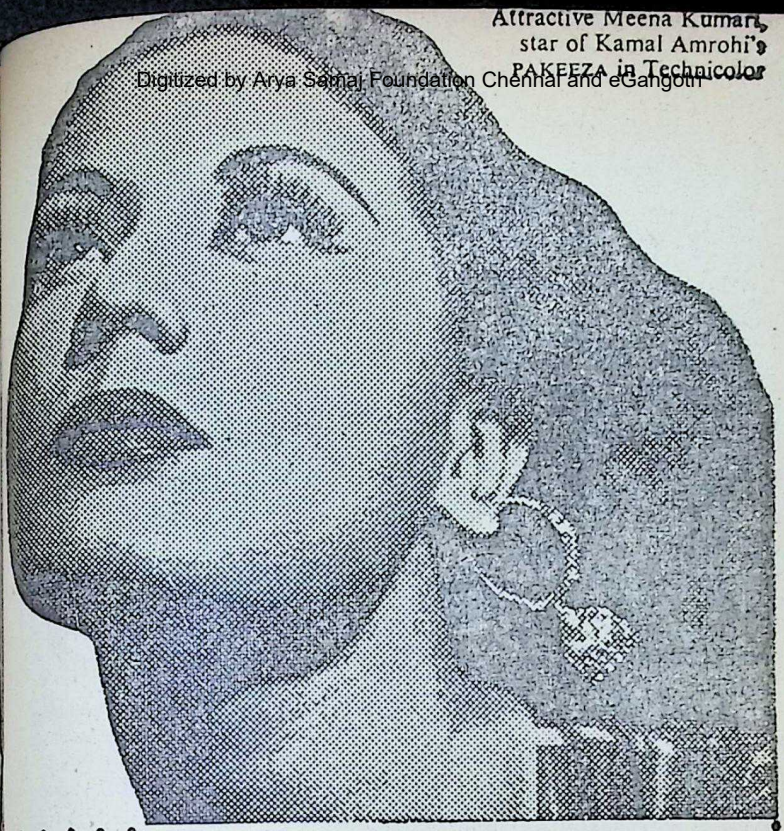

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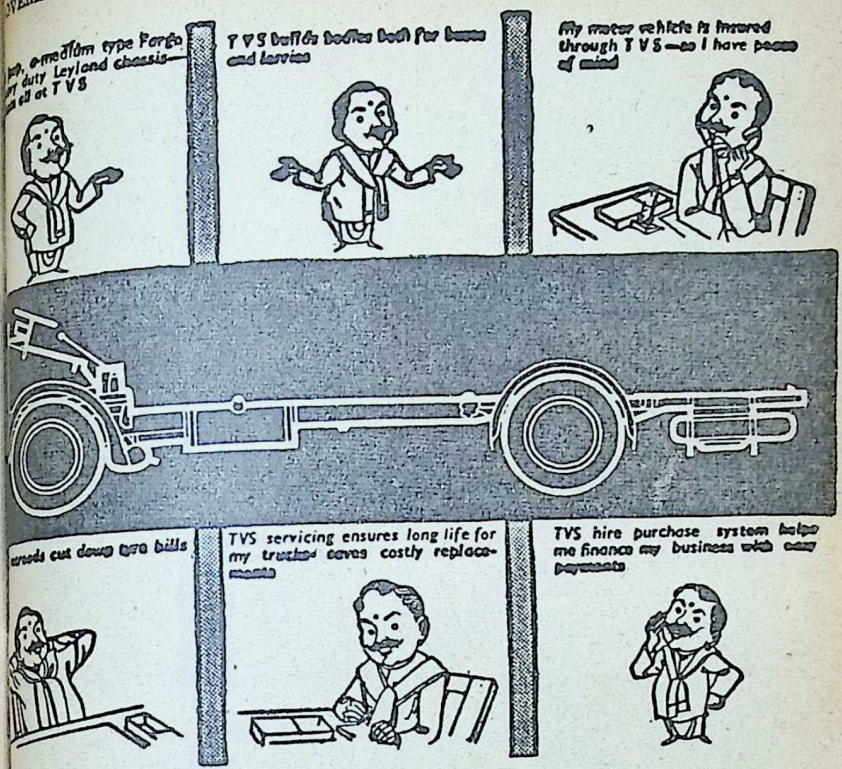

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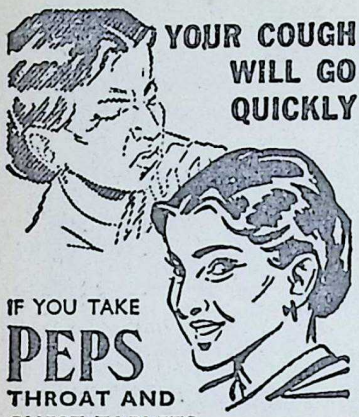

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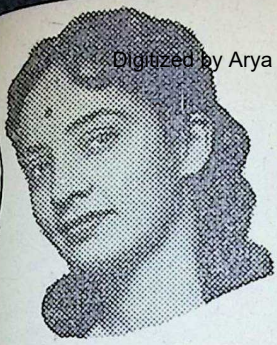

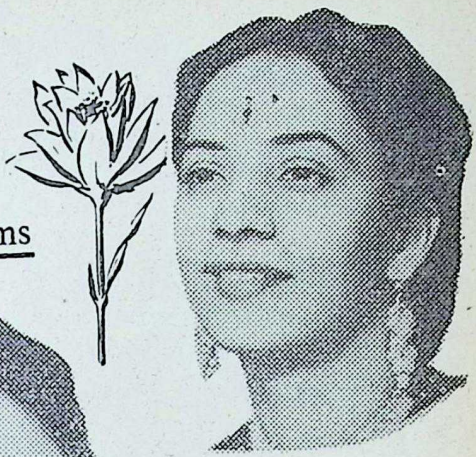

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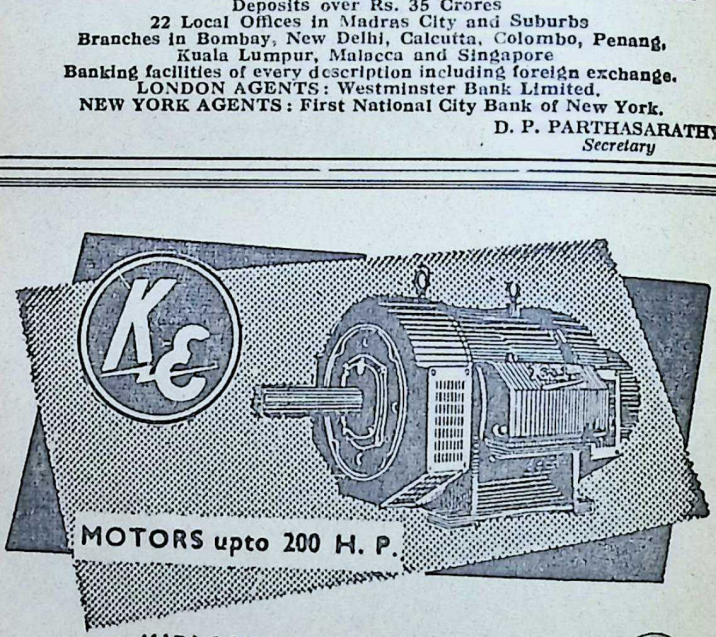

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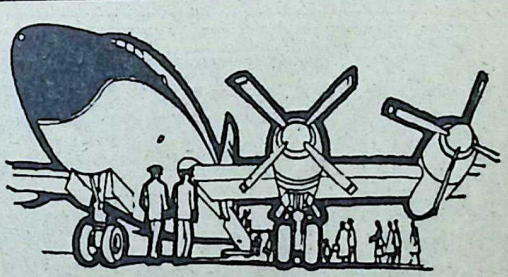

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Let noble thoughts come to us from every side

—Rigveda, I-89-i

BHAVAN'S JOURNAL

Vol. V | NOVEMBER 16, 1958 | No. 8

MINAKSHI

श्रीविद्यां शिववामभागनिलयां ह्रींकारमन्त्रोज्ज्वलां
श्रीचक्रांकितबिन्दुमध्यवसतीं श्रीमत्सभानायकीम् ।
श्रीमत्षण्मुखविघ्नराजजननीं श्रीमज्जगन्मोहिनीं
मीनाक्षीं प्रणतोऽस्मि संततमहं कारुण्यवारां निधिम् ॥

Obeisance ever unto Minakshi who is Srividya incarnate,
Has her place at Siva's left, shines in the **mantra** 'HRIM',
Occupier of the **bindu** at the centre of Srichakra,
Queen of Chitsabha, Mother of Shanmukha and Ganesa,
Bewitcher of the universe and the Ocean of Grace.

—**Sankara**

[Please see front cover picture]

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 166

★ *SHAKUNTALA* ★ *J J.s*
★ *A HOUSE OF FAITH*

Bharatiya Vidya Bhavan,
Bombay.
NOVEMBER 16, 1958.

MY YOUNG FRIEND,

ON the morning of the 4th, we arrived at New York by train from New Haven and were received at the station by friends. Among them were Mrs. Ludwig, quiet, dignified and efficient; Lyra and Shakuntala, both affectionate; Gupta, a member of the U.P. Chancellor's Camp, anxious to be helpful.

We had come to know Lyra years ago, when she served in our Public School. She had just passed her B.A. or M.A. in the first class, when she interviewed me for the job. I thought she was too small to be a good teacher. "Try me. If you are not satisfied with me, you can ask me to go." And she proved to be one of the most successful teachers we have had. But she was too good a teacher to continue in our school. She was appointed a professor in a College; then a Vice-Principal in Delhi. Happily married, she is now settled in U.S.A. employed in the United Nations. Because of her, her highly gifted family have also been very fond of us and we look upon them as members of our family, upon Lyra as our daughter.

Shakuntala is in a class by herself, devoted to me. "For a month there is only one thing in her life" said Dr. Evans who had accompanied her to the station. "My father and mother are coming to America—she had been saying." She had even given up her job to be with us for the whole month!

Shakuntala is a lonely woman, who once came to me at New Delhi, haggard, ill-clad and seemingly ill or starved. She was a Sanskrit teacher in a school, was sick of teaching it, and wanted a research job in

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Bhavan. I could not for the of me imagine that she ld be a scholar. But I read MSS., was surprised to see em so learned and well-writ- and employed her for Bha- 's work.

Her past is still shrouded in curity. She came from the uth, was sort of adopted by Bengali scholar; had passed A. of Calcutta and B.Litt. of ford; served as the Principal a Girls' School when she had ceived some shock and had en mentally upset, and was a eck thereafter. But her love Sanskrit remained undimi- shed. Alone, she struggled ith fate, working day and ght on twenty cups of tea.

In my absence, the Bhavan au- orities found her erratic ways much for them. She felt appy and left the Bhavan. en she drifted to Calcutta, seriously ill, went to Japan set up Sanskrit classes. In- ed by some organisers of the rliament of Religions, she me to U.S.A. and, in her opti- stic way, tried to build up an bitious East-West Institute; en invited me to come to S.A. to open it. In her sim- way, she thought, it was like going from Bombay to Ban- e.

The gentleman who had invit- her to U.S.A. died, but a few en found her dedicated to her

Shakuntala

mission and took interest in her. She is now being helped by a few friends to run her East-West Institute where she holds Sanskrit and other language classes. She works in a family for a bed; does odd jobs during the day for some money; spends a part of the money on herself and the rest on running the Institute. She writes a Sanskrit text-book for the *Bhavan's Journal* in Bombay, and in her sixteen hours working day she finds time to prepare a critical edition of *Mantra Brahmana.*

Some Indians whom she approached in New York found it inconvenient to be burdened with her. A few Americans,

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whom I met, admired her for her work and sense of mission. Now, in that wilderness of New York, she struggles on alone and absorbed in her life's work, her little Institute her all. But her personal devotion she reserves for me. It is the mute, concentrated devotion of a kind which I have never done anything to deserve.

On the Fathers Day in U.S.A. she brought me presents. I scolded her. "You are not to spend your hard-earned money on me. This is foolish."

"Possibly I am never going to meet you again. And money! I can always earn it."

"But suppose you fall ill?" She declined to answer. I asked her to return to India. The Bhavan, I said, would be ready to take her back in its service. On what she will get there, she could easily keep a servant and live happily. "No!" she said, "I hope to develop my Institute."

She has an unshakable faith in her mission, the spread of Sanskrit in a strange land from an obscure corner of Brooklyn! What faith! When we were there, she wanted nothing but to feel for a fleeting month that she was with her people. Till the 2nd July, she was with us, doing everything for us. She accompanied us to the pier. When we bade her good-bye on board s.s. "Queen Mary" she stood for a moment a picture of desolation, tears in her eyes.

The same evening, to revert to the 4th June, the President of the Ford Foundation, Dr. Heald, and his wife held a reception where we met, among others, the different hierarchs of the vast empire of the Fords. The Fords are nothing if not thorough. In almost every foreign country, the help of the Fords supports some pioneer constructive work. Among the first things in India which they sponsored were the two Agricultural Extension Centres—one at Anand, in the Agricultural College of which I am the Chairman, the other near Lucknow in 1952.

It is with their help that our Law Institute, the Institute of Law at Tokyo and several other centres have been able to maintain, wholly or in part, their research activities. With substantial assistance from them, the centre of Behavioural Science is run near the Stanford University; the Harvard University will soon have a new building for a centre of International Law Studies and Columbia a new Law School. Besides, numerous research projects are being conducted all the world over in many branches to further knowledge. The Fords have a vast empire of know-

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ge; it is a world super-Uni-
rsity. And its hospitality is
gracious as it is considerate.
At the Heald reception I met
ipala Menon, our Consul
neral. Eight years—I saw
m in 1950—had wrought but
le change in him. He was
genial as ever and during
r stay made us most comfort-
le. There were also the J.J.s
J.J. Singh and his wife. J.J.
as ever, inimitable in his irre-
ssible vitality, in his strong
ejudices and prepossessions,
his definite views of men and
ings. Mrs. J.J. was just sweet
she was when as a girl we
et her first in 1950, and she
s tamed the old bachelor, who
w happily anchored to domes-
life has decided to return to
dia to settle down here. He
proud of his little sons and
ked to me in terms which re-
inded me of the classic re-
rk of Kalidasa: *Dhanyah*
ngarajasa malinibhavanti:
lessed are those whose bodies
e made dirty by the dust of
ir children's bodies.'

J.J. threw a big dinner for
, where among others we met
o celebrities—Mr. Seligman,
e law partner of Mr. Dulles
d the Chairman, the Foreign
licy Association and Mrs.
ry Lord, who has succeeded
rs. Roosevelt as the Chair-
n of the Human Rights Com-
ittee of UNO. After dinner,
l of us talked about world politics. Incidentally, I was also subjected to a thorough examination on all matters relating to India.

• • •

On the morning of June 5, we left by air for Mackinac Island. We were to change planes at Detroit, but as our plane was late, no sooner we arrived at Detroit, we were hustled into the connecting plane which was impatiently waiting for us. When we arrived at the airport from where we were to take the boat to Mackinac, we found ourselves just with our handbags. The suitcases had been left behind at Detroit.

The Elys were there to receive us. After a refreshing cup of tea, we boarded the steam launch which was to carry us over Lake Michigan to the island. Either the lake had tidal waves or the launch had a jaunty way of moving, I felt seasick. On the way we passed by the very long bridge—an engineering feat I understand—which now spans the Lake from shore to shore.

When the launch arrived at the jetty, we stepped on to one of the loveliest spots in the world, the lake translucent, the air vigorous, the island beautiful. From the window of our bedroom in the Cedar Point, where we were lodged, the margin of the Lake fringed by old cedar trees provided a prospect

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of virgin peace, as if unbroken by man's tumultuous presence.

Cedar Point, the well-appointed and well-ordered MRA house at Mackinac, had at that time about 750 inmates of many races and nations and creeds. We met people with unrestrained friendliness. It was impossible to feel a stranger when everyone smiled at you, when every want of yours was anticipated. The house ran smoothly. The service from bootpolishing to cooking and serving meals was done by the inmates, who took their turn to each class of service by seeking guidance; a feature with a family likeness with the 'confessionals' of Christianity and purificatory *paschatapa* of Hindu saints; a self-introspective process undertaken in humility in presence of God; a feature borrowed by Communism as self-criticism substituting fear for devotion and the party bosses for God; something which always evokes a smile among cynics.

When we visited the kitchen, we found a general, a leading actress, a Member of Parliament, the wife of the head of a leading industrial house in Europe and several others—someone preparing sandwiches, another washing cups, a third chopping onions. When young Tiwari came and took away my shoes for po'ishing, I felt ashamed of my snobbery to the marrow of my bones. Raj Mohan Gandhi, ji's grandson, the young rising star of MRA, was also there. With deadly earnestness, which reminded me of his grandfather, he has thrown himself heart and soul into the movement.

We attended the assemblies which last daily for four hours and heard people from all parts of the world narrating their experience in changing themselves and others. These people make a ritual of confessing their errors in public; in this way they constantly try to keep themselves on the path of righteousness. And as we heard them, we were reminded of the common sin of egoism to which all of us are heir and felt horrified to discover the unfathomable depths to which it lay in us.

In private conversation, some of those with whom we became friendly told us how they changed their relations with husband, wife, father and mother, by honestly confessing their weakness to them and apologising for it. We met Muriel Smith, once a famous Broadway soprano who had now given up her career to serve the movement and heard her sing in her superb voice. We also became friends with Mrs. Austen, a leading British actress, who has left an eminently successful career to dedicate herself for the movement, in happy collaboration with Cohen, husband

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Dr. Buchman had celebrated s 80th birthday on the 4th, the y before we arrived. He was failing health and could only eet us on the sixth. Though e had aged perceptibly since I w him at Lucknow, he was eerful and with his unfailing emory, reminded us of the oc- sions on which we had met m and the way in which we ayed hosts.

As I looked at that frail figure, thought of the life he had led. Pennsylvanian by birth, on aduation, he went to live in ms; as a young lecturer in e University of Pennsylvania 1908, he started his cult of anging men by changing one- lf. In 1921 he resigned his b, came to Oxford and found- the Oxford Group to bring lace to a war-torn generation. en he travelled from country country, across continents, ompanied by young men om he inspired, creating a rld service of dedicated men l women.

I found in Dr. Buchman some teworthy traits, which I had y seen in Gandhiji and the ther (Aurobindo Ashram). e them, may be in a different nner, he lives in God, as s instrument. Like them in, he is intensively occupi- with the individual; never es he forget, as Gandhiji ver did and the Mother never es, the needs of the individual

Dr. Frank Buchman

men he meets. Once Gandhiji told a friend in my presence, 'Open your heart a little, and I will enter it,' and he did it; everyone of us felt that he was 'my Bapu.' So does every ashramite feel that the Mother is his or her own loving mother. So do those who work with Buchman. To them he is 'Frank.' This is the mystic quality which defies both analysis and imitation.

Yours sincerely,

Ken Munshi

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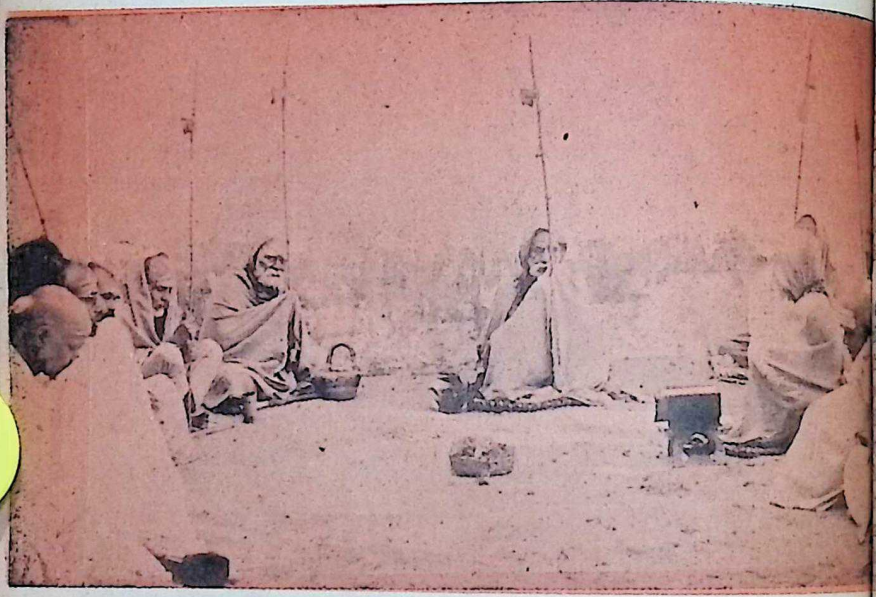
THE CHATURMASYA VRATA

Swami Ananthananthendra Saraswati



H. H. Sri Sankaracharya of Kanchi, other Sannyasins and devotees observing the recent Chaturmasya *at Madras.*

THE term "Chaturmasya" means four months. The Chaturmasya Vrata is a *vrata* to be observed for a period of four months. The period begins on Sukla Ekadasi in the month of Ashada and ends on Sukla Dwadasi in the month of Kartika. In the case of Sannyasins it begins on the day of the full-moon in Ashada. The *vrata* should be observed by all.

The period of the *vrata* is declared in the *Hemadri* and the

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Bhavishya Purana as the period
Yoganidra for the Lord. He
akes up on the completion of
e period of four months. The
adasi with which the period
gins is named Sayana Eka-
si and the Dwadasi which
mpletes it is called Prabodha
adasi. On this day of Pra-
dha Dwadasi in Kartika,
abodhotsava must be cele-
ated.

In the first month of Chatur-
sya, vegetables are to be
oided, in the second month
rds, in the third month milk
d in the fourth month all
rieties of *dhal*. Those who
ek any specific benefit are en-
ined to conform to the speci-
prescriptions in that behalf.
For Sannyasins this period is
special importance and a spe-
al discipline is laid down for
eir observance. The *Narada-
rivrajakopanishad* which co-
fies the conduct of the San-
asins, lays it down that the
nnyasins must be moving
m place to place. This is be-
use, if they continue to stay
g in the same place, they are
ely to entangle themselves
the dealings of the people
ound them.

श्वलायनः—

एकरात्रं वसेद्ग्रामे नगरे पञ्चरात्रकम्।
वर्षासेकत्र तिष्ठेत स्थाने पुण्यजलावृते॥

While moving from place to
ace the Sannyasins cannot
ave any time for Brahma
chara or for continued medi-
tation. But during the rainy season, they must halt at one place for a period of four months. This period is called Chaturmasya. If during the rainy season they move from place to place, they may cause injury to the many insects and worms that breed and move about on the ground during that season. But, since the Sannyasins have taken the vow of non-injury to all creatures (अभयं), they should refrain from causing harm to any being.

प्रायेण प्रावृषि प्राणिसङ्कुलं वर्त्म दृश्यते।
अतस्तेषामहिंसार्थं पक्षा वै श्रुतिचोदितात्।
स्थास्यामश्चतुरो मासानत्रैवासति बाधके॥

During these four months they can stay at one place in the company of other Sannyasins, preferably their Gurus or elders, and engage themselves in Brahma Vichara, clearing their doubts with the help of their Guru and other Sannyasins. During all the other seasons they should travel alone unattended.

In this connection, attention may be drawn to *Srimad Bhagavata* (first Skandha, fifth Adhyaya) where Sri Narada relates to Sri Vyasa how in his previous birth he rendered service to Yogis who were staying at a certain place during the rainy season, how they allowed him to partake of the remnants of their food which cleansed him of all his sins and how when they departed from that place

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after four months, they initiated him into Brahmavidya.

(अहं)
निरूपितो बालक एव योगिनां
शुश्रूषणे प्रावृषि निर्विविक्षताम्।
उच्छिष्टलेपाननुमोदितो द्विजैः
सकृत्स्म भुञ्जे तदपास्तकिल्बिषः॥
ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम्।
अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः॥

Before thus engaging themselves in Brahma Vichara, the Sannyasins perform Vyasa Puja. The Paurnami (full-moon day) in the month of Ashada is called Guru Paurnami. On that day, the Sannyasins of the Advaita school perform a *puja* called Vyasa Puja. Though it is called Vyasa Puja, it is, as a matter of fact, the worship of all the Brahmavidyacharyas.

On the Paurnami of the month of Sravana, the twice-born perform what is called Upakarma, before resuming the study of the Vedas. On that day, they offer worship to Rishis who were the seers of the Vedas (ऋषयो मन्त्रद्रष्टारः) or to whom the Vedas were revealed. The study of the Vedas, is thereafter taken up. Similarly, the Sannyasins perform the worship of the Brahmavidyacharyas on the Vyasa Puja Day before commencing Brahma Vichara during the Chaturmasya.

In the course of this Puja of Brahmavidyacharyas, worship is offered to six groups of Acharyas, each group consisting of five Acharyas. These six groups are respectively: (1) Krishna Panchaka, consisting of Sri Krishna and his four *vyuhas* i.e., Vasudeva, Sankarshana, Pradyumna, and Aniruddha, Sri Krishna being placed in the centre and the others to the east, south, west and north of Krishna; (2) Sanakadi Panchaka, consisting of Sanaka, Sanandana, Sanathsujata, Sanatana and Sanatkumara, Sanaka being placed in the centre and the other four, as stated before, to the east, south, west and north of Sanaka; (3) Vyasa Panchaka consisting of Sri Vyasa, Sumantha, Jaimini, Vaisampayana, and Paila, Vyasa being placed in the centre and the other four in the four quarters as mentioned already; (4) Sankaracharya Panchaka, consisting of Sri Sankaracharya, Sri Padmapadacharya, Sri Hastamalakacharya, Sri Totakacharya and Sri Sureswaracharya, Sri Sankaracharya being placed at the centre and others in the four directions; (5) Dravidacharya Panchaka, consisting of Dravidacharya, Gaudapadacharya, Govindabhagavatpadacharya, Sankshepa Sarirakacharya, and Vivaranacharya, Dravidacharya being placed in the centre, and the other four in the four directions; and (6) Guru Panchaka, consisting of Guru, Parama Guru, Parameshti Guru and Parapara Guru, and other Brahmavidyacharyas, the Guru being placed in the

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centre and the other four in the four directions as mentioned above.

It has been the time-honoured practice that before beginning the study of Sri Sankaracharya's Bhashyas, Santi Mantras are chanted with the body covered. These Santi Mantras are a collection of ten Mantras, culled from the various Upanishads, ending with *Santi, Santi, Santi.* After reciting the Santi Mantras, it is customary to recite the Dakshinamurti Ashtaka and do prostration to Sri Dakshinamurti and also to the Hierarchy of Gurus right from Sri Narayana down to our own Acharya. The reading of the Bhashya begins after this. After the Bhashya Pata is over, the above procedure—Santi Mantra chanting and Guru-vandanam are again repeated.

Chaturmasya is observed by the Jains also. For them it begins on the Ashada Suddha Chaturdasi and ends with Kartika Paurnami. During this period the Sadhus do not cross the boundary field. The most important religious days are between Bhadrapada 12th and Vinayaka Chaturthi. On these days which are particularly holy, Jains go to temples, observe fasts, listen to discourses and do charitable deeds. During the fast which commences at 12 noon and lasts the whole day, they take only boiled water and during the night nothing is taken. During the Chaturmasya, when rains are expected to fall, insects may crop up and they may be unconsciously killed. Thus *himsa* may be caused. The Sadhus therefore stay on in one place during these four months.

Asoka's Pillar Edict No. V refers to Chaturmasya when some special forms of austerity are enjoined.

The Jagadgurus Sri Sankaracharya Maharajas of the Dwaraka and Sankeswara Mutts are having their Chaturmasyas this year at Kaunpur and Poona respectively, the Jeer of the Ahobila Mutt at Tirupati (Balaji), the Udipi Pejawar Madhva Swami, the Kamakoti Swami and the Upanishad Brahmendra Mutt Swami at Madras, the Sringeri Jagadguru in Kaladi, the Thodadri Mutt Jeer in Vanamamalai and the Parakala Jeer in Mysore.

May the Chaturmasya Vrata of all the holy ones, whether Grahastas or Sannyasins, whether Matadhipatis or ordinary ones, by the grace of the All-pervading Narayana, the Protector of the Universe, bring peace to our globe, which needs it urgently at this moment.

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SCENES from
Ramacharitamanasa
by Goswami Tulsidas

RAMA-GITA

Led by Sage Sutikshna, Sri Rama and party came to Sage Agastya's ashrama. Rama worshipped the sages assembled there and as advised by them, chose Panchavati as his headquarters for destroying the Rakshasas.

While at Panchavati, Lakshmana asks Sri Rama to instruct him in spiritual wisdom.

एक बार प्रभु सुख आसीना।
लछिमन बचन कहे छलहीना॥
सुर नर मुनि सचराचर साईं।
मैं पूछउँ निज प्रभु की नाईं॥
मोहि समुझाइ कहहु सोइ देवा।
सब तजि करौं चरन रज सेवा॥
कहहु ग्यान बिराग अरु माया।
कहहु सो भगति करहु जेहिं दाया॥

Once upon a time, as the Lord was sitting at ease, Lakshmana addressed Him in guileless words: "O Lord of gods, human beings, sages and all animate and inanimate creation! I ask of You as of my own master. Instruct me, my lord, how I may be able to adore the dust of Your feet to the exclusion of everything else. Discourse to me on spiritual wisdom and dispassion as well as on Maya; and also speak to me about *bhakti* which You make an occasion for showering Your grace.

ईस्वर जीव भेद प्रभु सकल कहौ समुझाइ।
जातें होइ चरन रति सोक मोह भ्रम जाइ॥

"Also explain to me all the difference between God and the individual soul, so that I may be devoted to Your feet and my sorrow, infatuation and delusion may disappear."

थोरेहि महँ सब कहउँ बुझाई।
सुनहु तात मति मन चितलाई॥

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मैं अरु मोर तोर तैं माया।
जेहिं बस कीन्हे जीव निकाया॥
गो गोचर जहँ लगि मन जाई।
सो सब माया जानेहु भाई॥
तेहि कर भेद सुनहु तुम्ह सोऊ।
बिद्या अपर अबिद्या दोऊ॥
एक दुष्ट अतिसय दुखरूपा।
जा बस जीव परा भवकूपा॥
एक रचइ जग गुन बस जाकें।
प्रभु प्रेरित नहिं निज बल ताकें॥
ग्यान मान जहँ एकउ नाहीं।
देख ब्रह्म समान सब माहीं॥
कहिअ तात सो परम बिरागी।
तृन सम सिद्धि तीनि गुन त्यागी॥

"I will explain everything in a nutshell; listen, dear brother, with your mind, intellect and reason fully absorbed. The feeling of 'I' and 'mine' and 'you' and 'yours' is Maya (Illusion), which holds sway over all created beings. Whatever is perceived by the senses and that which lies within the reach of the mind, know it all to be Maya. And hear of its divisions too: they are two, viz., knowledge and ignorance. The one (ignorance) is vile and extremely painful, and has cast the ego into the sink of worldly existence. The other (knowledge), which brings forth the creation and which holds sway over the three *gunas* (Sattva, Rajas and Tamas) is directed by the Lord and has no strength of its own. Spiritual wisdom is that which is free from all blemishes in the shape of pride etc. and which sees the Supreme Spirit equally in all. He alone, dear brother, should be called a man of supreme dispassion, who has spurned all supernatural powers as well as the three *gunas* (of which the universe is composed) as if of no more account than a blade of grass.

माया ईस न आपु कहुँ जान कहिअ सो जीव।
बंध मोच्छ प्रद सर्बपर माया प्रेरक सीव॥

"That alone deserves to be called a Jiva (individual soul), which knows not Maya nor God nor one's own self. And Siva (God) is He who awards bondage and liberation (according to one's deserts), transcends all and is the controller of Maya.

धर्म तें बिरति जोग तें ग्याना।
ग्यान मोच्छप्रद बेद बखाना॥
जातें बेगि द्रवउँ मैं भाई।
सो मम भगति भगत सुखदाई॥
सो सुतंत्र अवलंब न आना।
तेहि आधीन ग्यान बिग्याना॥
भगति तात अनुपम सुखमूला।
मिलइ जो संत होइँ अनुकूला॥

"Dispassion results from the practice of *dharma*, while spiritual wisdom comes of the practice of *yoga* (concentration of mind); and wisdom is the bestower of liberation: so declare the Vedas. And that which melts My heart quickly, dear brother, is *bhakti*, which is the delight of My devotees. It stands by itself and requires no

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other prop; whereas Jnana (knowledge of God in His absolute formless aspect) and Vijnana (knowledge of the qualified aspect of God, both with and without form) depend on it. *Bhakti*, dear brother, is incomparable and the very root of bliss; it can be acquired only by the favour of a saint.

भगति कि साधन कहउँ बखानी।
सुगम पंथ मोहि पावहिं प्रानी॥
प्रथमहिं बिप्र चरन अति प्रीती।
निज निज कर्म निरत श्रुति रीती॥
एहि कर फल पुनि बिषय बिरागा।
तब मम धर्म उपज अनुरागा॥
श्रवनादिक नव भक्ति दृढ़ाहीं।
मम लीला रति अति मन माहीं॥
संत चरन पंकज अति प्रेमा।
मन क्रम बचन भजन दृढ़ नेमा॥
गुरु पितु मातु बंधु पति देवा।
सब मोहि कहँ जानै दृढ़ सेवा॥
मम गुन गावत पुलक सरीरा।
गदगद गिरा नयन बह नीरा॥
काम आदि मद दंभ न जाके।
तात निरंतर बस मैं ताकें॥

"I now proceed to tell you at some length the means of acquiring Devotion, an easy path by which men find Me. In the first place, a man should cultivate great devotion to the feet of the Brahmana and secondly he should remain engaged in his own duty according to the lines laid down by the Vedas. This creates an aversion to the pleasures of sense and dispassion in its turn engenders a love for My Cult (the Cult of Devotion). This will bring steadfastness in the nine forms* of Devotion such as Sravana (hearing of the Lord's praises) etc. and the mind will develop an excessive fondness for My *lilas*. Again, one should extremely be devoted to the lotus feet of saints and should be persistent in the practice of adoration through mind, speech and action. He should recognize Me as his preceptor, father, mother, kinsman, lord, deity and all and should be steadfast in My service. A thrill runs through his body as he sings My praise; his voice gets choked and his eyes flow with tears; he is free from lust and other vices, pride and hypocrisy. I am ever at the beck and call of such a devotee.

बचन कर्म मन मोरि गति
भजनु करहिं निःकाम
तिन्ह के हृदय कमल महुँ
करउँ सदा बिश्राम॥

"Nay, I ever repose in the lotus heart of those who depend on Me in thought, word and deed and who worship Me in a disinterested way."

**Sravana; Kirtana; Smarana; Padasevana; Archana; Vandana; Dasya; Sakhya and Atmanivedana.*

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A Short Story

RAJULU CHETTIAR

C. RAJAGOPALACHARI

"GOVINDA!" said Rajulu Chettiar and rose from his seat on the floor.

He had been sitting down for quite a long while. He had been very busy tying up his currency notes in bundles and shoving them away in his iron-safe after carefully counting them over and over again.

When he got up, the pain in his knee-joint became acute. He had gout in the knee. With difficulty he rose and automatically uttered the name of the Lord, not in prayer.

It was *Janmashtami* day. Lord Gopala heard Chettiar calling. Immediately he came down and stood before him.

Night was falling. A small oil-lamp was burning near the iron-safe. There was no other light in the room. The door was bolted from within. It was always thus whenever Chettiar counted his money.

Suddenly seeing a dark figure close to him, Chettiar became frightened. Just an ordinary two-armed being with a smile on his face! But Chettiar seeing a dark figure, thought a thief had got in. He shrieked in fear.

"Rajulu, fear not! You called me and I have come," said Lord Gopala.

Chettiar was confused. He had forgotten that he had mentioned the Lord's name. He had said it merely as a relief from pain. Anyway, here was a dark man. Evidently, a thief had come to kill him and take away his precious money. Meanwhile, the thief had the impudence to crack jokes also!

Trembling with fear, Chettiar asked "Who are you?" and before he could even finish his sentence, fainted—and fell down.

After a while, he recovered and opened his eyes. Now Lord Govinda appeared to him in His glorious divine form.

Four-armed, with conch and discus, all complete!

Chettiar now remembered the picture in his prayer-room. He realised that it was Lord Vishnu Himself. He straightaway fell at His feet.

"Ask what you want, I shall grant it. You are overfond of money. Give up that desire."

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"What shall I do with my wealth?" pleaded Chettiar.

But before the Lord could answer, there was a loud knock at the door.

Chettiar's wife and grandson aged ten (his daughter's son—Chettiar had no son) sought entrance into the room. But the door remained closed. They thought that some calamity had befallen the old gentleman. They called him in consternation and repeated the knock.

In the midst of this disturbance, Lord Gopala disappeared.

Chettiar opened the door and came out. His wife and grandson asked him in anxiety "What is the matter?"

"Nothing, absolutely nothing" replied Chettiar and consoled them.

* * *

After the dinner hour that night, there was a religious discourse in the village-temple by a Bhagavathar.

Chettiar went to listen to the discourse.

"Krishna is a thief! He will enter anywhere. Bolted doors bar him not. One has only to call Him and there He will be! He is a friend in need, kind unto all". Thus spake the Bhagavathar.

Everything became crystal clear to Chettiar. Others merely nodded in approval but did not believe it wholly.

"Sir," interrupted Chettiar and rose with folded hands.

The Bhagavathar was startled. He paused in his talk and wanted to know what the matter was.

"I have seen the Lord," said Chettiar.

There was a burst of laughter from the audience. They thought that the money-loving Chettiar was being flippant. They made fun of him. There was confusion in the crowd.

Bhagavathar restored peace after some time with great difficulty and continued his discourse. Chettiar got up and left.

* * *

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The next day Rajulu Chettiar sent for his lawyer and got a gift-deed prepared. He gave away twenty thousand rupees for an asylum for the disabled and fifty thousand for a maternity home for the poor.

Chettiar's son-in-law was not at first willing to attest the document. But later he agreed. The deed was registered. The whole town came to know of it.

"How did Chettiar become so generous overnight?" asked the townsfolk in great wonder.

The Bhagavathar whispered to his disciples in triumph, "See the effect of my talk!"

The disciples praised their master. "Yes, the discourse you gave on Janmashtami night would have moved the stony-hearted!"

No one knew that it was Lord Gopala's *Maya*. Chettiar told no one. Even if he had, who would have believed it?

[Translated from the Tamil original by Mrs. A. V. Raman.]

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"How God Came Into My Life"—2

INDIA SHALL RISE BY AND

In this second instalment of this series, we reproduce the account of the Vision Sri Aurobindo had of the Lord during his imprisonment in Alipore Jail and the adesh given him by the Lord.

This is a unique document insofar as it reflects correctly the attitude which the ancient seers of India have always had and it has been borne out by subsequent events in the country.

WHEN I was arrested and hurried to the Lal Bazar *hajat* I was shaken in faith for a while, for I could not look into the heart of His intention. Therefore I faltered for a moment and cried out in my heart to Him, "What is this that has happened to me? I believed that I had a mission to work for the people of my country and until that work was done, I should have Thy protection. Why then am I here and on such a charge?"

A day passed and a second day and a third, when a voice came to me from within, "Wait and see". Then I grew calm and waited.

I was taken from Lal Bazar to Alipore and was placed for one month in a solitary cell apart from men. There I waited day and night for the voice of God within me, to know what He had to say to me, to learn what I had to do. In this seclusion the earliest realisation, the first lesson, came to me.

I remembered then that a month or more before my arrest, a call had come to me to put aside all activity, to go into seclusion and to look into myself, so that I might enter into closer communion with Him. I was weak and could not accept the call. My work was very dear to me and in the pride of my heart I thought that unless I was there, it would suffer or even fail and cease; therefore I would not leave it. It seemed to me that He spoke to me again and said, "The bonds you had not strength to break, I have broken for you, because it is not My Will nor

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Sri Aurobindo

FOR DHARMA

was it ever My intention that that should continue. I have had another thing for you to do and it is for that I have brought you here, to teach you what you could not learn for yourself and to train you for My work."

Then He placed the *Gita* in my hands. His strength entered into me and I was able to do the *sadhana* of the *Gita*. I was not only to understand intellectually but to realise what Sri Krishna demanded of Arjuna and what He demands of those who aspire to do His work, to be free from repulsion and desire, to do work for Him without the demand for fruit, to renounce self-will and become a passive and faithful instrument in His hands, to have an equal heart for high and low, friend and opponent, success and failure, yet not to do His work negligently. I realised what the Hindu religion meant.

The next thing He pointed out to me,—He made me realise the central truth of the Hindu religion. He turned the hearts of my jailors to me and they

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spoke to the Englishman in charge of the jail, "He is suffering in his confinement; let him at least walk outside his cell for half an hour in the morning and in the evening." So it was arranged and it was while I was walking that His strength again entered into me.

I looked at the jail that secluded me from men and it was no longer by its high walls that I was imprisoned; no, it was Vasudeva who surrounded me. I walked under the branches of the tree in front of my cell but it was not the tree, I knew it was Vasudeva, it was Sri Krishna whom I saw standing there and holding over me His shade.

I looked at the bars of my cell, the very grating that did duty for a door and again I saw Vasudeva. It was Narayana who was guarding and standing sentry over me. Or I lay on the coarse blankets that were given me for a couch and felt the arms of Sri Krishna around me, the arms of my Friend and Lover. This was the first use of the deeper vision He gave me.

I looked at the prisoners in the jail, the thieves, the murderers, the swindlers, and as I looked at them I saw Vasudeva, it was Narayana whom I found in these darkened souls and misused bodies.

Amongst these thieves and dacoits there were many who put me to shame by their sympathy, their kindness, the humanity triumphant over such adverse circumstances.

One I saw among them especially, who seemed to me a saint, a peasant of my nation who did not know how to read and write, an alleged dacoit sentenced to ten years' rigorous imprisonment, one of those whom we look down upon in our Pharisaical pride of class as *chotalok*.

Once more He spoke to me and said, "Behold the people among whom I have sent you to do a little of My work. This is the nature of the nation I am raising up and the reason why I raise them."

When the case opened in the lower court and we were brought before the Magistrate I was followed by the same insight. He said to me, "When you were cast into jail, did not your heart fail and did you not cry out to Me, where is Thy protection? Look now at the Magistrate, look now at the Prosecuting Counsel."

I looked and it was not the Magistrate whom I saw, it was Vasudeva, it was Narayana who was sitting there on the bench.

I looked at Prosecuting Counsel and it was not the Counsel for the Prosecution that I saw; it was Sri Krishna who sat there, it was my Lover and Friend who sat there and smiled.

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"Now do you fear?" He said, "I am in all men and I overrule their actions and their words. My protection is still with you and you shall not fear. This case which is brought against you, leave it in my hand. It is not for you. It was not for the trial that I brought you here but for something else. The case itself is only a means for My work and nothing more."

Afterwards when the trial opened in the Sessions Court, I began to write many instructions for my Counsel as to what was false in the evidence against me and on what points the witnesses might be cross-examined. Then something happened which I had not expected. Arrangements which had been made for my defence were suddenly changed and another Counsel stood there to defend me. He came unexpectedly—a friend of mine, but I did not know he was coming. You have all heard the name of the man who put away from him all other thoughts and abandoned all his practice, who sat up half the night day after day for months and broke his health to save me,—Srijut Chittaranjan Das.

When I saw him, I was satisfied, but I still thought it necessary to write instructions. Then all that was put from me and I had the message from within, "This is the man who will save you from the snares put around your feet. Put aside those papers. It is not you who will instruct him. I will instruct him."

From that time I did not of myself speak a word to my Counsel about the case or give a single instruction, and if ever I was asked a question, I always found that my answer did not help the case. I had left it to him and he took it entirely into his hands, with what result you know.

I knew all along what He meant for me, for I heard it again and again, always I listened to the voice within: "I am guiding, therefore, fear not. Turn to your own work for which I have brought you to jail and when you come out, remember never to fear, never to hesitate. Remember that it is I who am doing this, not you nor any other. Therefore whatever clouds may come, whatever dangers and sufferings, whatever difficulties, whatever impossiblities,—there is nothing impossible, nothing difficult. I am in the nation and its uprising and I am Vasudeva, I am Narayana, and what I Will, shall be, not what others will. What I choose to bring about, no human power can stay."

Meanwhile he had brought me out of solitude and placed me among those who had been accused along with me. I saw one or two who were not only superior to me in force and

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character,—very many were that,—but in the promise of that intellectual ability on which I prided myself.

He said to me, "This is the young generation, the new and mighty nation that is arising at my command. They are greater than yourself. What have you to fear? If you stood aside or slept, the work would still be done. If you were cast aside tomorrow, here are the young men who will take up your work and do it more mightily than you have ever done. You have only got some strength from Me to speak a word to this nation which will help to raise it". This was the next thing He told me.

Then a thing happened suddenly and in a moment I was hurried away to the seclusion of a solitary cell. What happened to me during that period I am not impelled to say, but only this that day after day, He showed me His wonders and made me realise the utter truth of the Hindu religion. I had had many doubts before. I was brought up in England amongst foreign ideas and an atmosphere entirely foreign. Many things in Hinduism I had once been inclined to believe that it was all imagination; that there was much of dream in it, much that was delusion and *maya*. But now day after day I realised in the mind, I realised in the heart, I realised in the body the truths of the Hindu religion. They became living experiences to me, and things were opened to me which no material science could explain. When I first approached Him, it was not entirely in the spirit of the Bhakta, it was not entirely in the spirit of the Jnani. I came to Him long ago in Baroda some years before the Swadeshi began and I was drawn into the public field.

When I approached God at that time, I hardly had a living faith in Him. The agnostic was in me, the atheist was in me, the sceptic was in me and I was not absolutely sure that there was a God at all. I did not feel His presence.

Yet something drew me to the truth of the Vedas, the truth of the *Gita*, the truth of the Hindu religion. I felt there must be a mighty truth somewhere in this Yoga, a mighty truth in this religion based on the Vedanta.

So when I turned to the Yoga and resolved to practise it and find out if my idea was right, I did it in this spirit and with this prayer to Him, "If Thou art, then Thou knowest my heart. Thou knowest that I do not ask for *mukti*, I do not ask for anything which others ask for. I ask only for strength to uplift this nation, I ask only to be allowed to live and work for this people whom I love and to

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whom I pray that I may devote my life."

I strove long for the realisation of Yoga and at last to some extent I had it, but in what I most desired I was not satisfied. Then in the seclusion of the jail, of the solitary cell I asked for it again. I said, "Give me Thy *adesh*. I do not know what work to do or how to do it. Give me a message."

In the communion of Yoga two messages came. The first message said, "I have given you a work and it is to help to uplift this nation. Before long the time will come when you will have to go out of jail; for it is not My will that this time either you should be convicted or that you should pass the time as others have to do, in suffering for their country. I have called you to work, and that is the *adesh* for which you have asked. I give you the *adesh* to go forth and do My work."

The second message came and it said, "Something has been shown to you in this year of seclusion, something about which you had your doubts and it is the truth of the Hindu religion. It is this religion that I am raising up before the world, it is this that I have perfected and developed through the Rishis, saints and Avatars, and now it is going forth to do My work among the nations.

"I am raising up this nation to send forth My word. This is the Sanatana Dharma, this is the eternal religion which you did not really know before, but which I have now revealed to you. The agnostic and the sceptic in you have been answered, for I have given you proofs within and without you, physical and subjective, which have satisfied you.

"When you go forth, speak to your nation always this word, that it is for the Sanatana Dharma that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is the Sanatana Dharma that shall rise. When it is said that India shall be great, it is the Sanatana Dharma that shall be great.

"When it is said that India shall expand and extend herself, it is the Sanatana Dharma that shall expand and extend itself over the world.

"It is for the *dharma* and by the *dharma* that India exists. To magnify the religion means to magnify the country.

"I have shown you that I am everywhere and in all men and in all things, that I am in this movement and I am not only working in those who are striving for the country but I am working also in those who oppose them and stand in their path.

(*Continued on page 37*)

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THE UNIQUE PERSONALITY OF

WHEN Nehru enters an assembly, be it severely exclusive or unduly uproarious, the effect is invariably the same. All eyes converge towards him, all hands clap an eager affectionate welcome as if to a preordained tune, and a hushed expectancy watches his intrepid movements and strains to catch his words and whispers; the men are a little out of breath, the women are almost overwhelmed; there is a subtle change in the atmosphere,—it is at once more charged with gravity and more free in spirit,—as you might say, the air is "Jawaharlal-conditioned"; a strange feeling of elation lights up every face, a sudden surge of glory heightens the emotional background, and a dynamic spasm of fulfilment makes even the obscurest of the throng feel proud and happy.

He walks with light steps, as if his feet hardly touch the ground; he prowls about on the dais with light glancing gestures, his movements have a leonine nimbleness, certainty and grace,—and your friend whispers into your ear "Ah, there surely is one of the world's immortals!" The words are severely commonplace, but it gives satisfaction to the speaker,—to the hearer as well! And every further minute seems to call for the reiteration of the commonplace!

The bedazzled eyes now watch Jawaharlal seated on a chair, his alert thumb holding up his firm chin, the fingers caressing his cheek, the legs crossed and drawn back or stretched forward, the eyes bright and clear. There is anon an unexpected jerk, and Jawaharlal is all animation—he puckers his eyebrows, he speaks gently, he speaks firmly, he raises his voice; presently he smiles, and the smile starts a chain of waves, and the whole company participates in its singular felicity. An adventurous student penetrates through the concentric rings of volunteers, and approaches Jawaharlal with an elegant album and an outstretched pen; there is a mumble of words, an entreaty in the ingratiating and sheepish smile, but Jawaharlal snatches the pen with seeming unconcern and signs his name with practised ease, and the devotee masters his palpitations and quickly withdraws. And another—till (for

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NEHRU

On the 14th instant, our Prime Minister completes 69 years of age. Under his able stewardship India has grown from strength to strength despite the many difficulties that beset a new State. His foreign policy has earned a unique reputation throughout the world. In fact Nehru is now as dear to the world as to India.

May the prayers of the millions who pin their hope on him endow him with success in the cause that he espouses and ensure him many more happy returns of the day.

the time being) the procession of autograph-hunters is stopped ruthlessly at the far end.

Jawaharlal rises to speak—with a shrug of his shoulders, may be, or, more often, leaping to his feet! He is nearly as straight and thin as—and rather taller than—the mike that faces him in tense anticipation. It is not that he absolutely needs a mike, oh no! In its absence, or should it refuse to work, he is game for an audience however big, however initially boisterous. His words spiral above the din of murmur and ejaculation and subdue it into a chastened mood of attention. Fifty thousand—one hundred and fifty thousand—the sea of faces is quelled in a couple of minutes into an oppressive calm that registers accurately every trembling vibration, every syllable of the exhortation, every

● Dr. K. R. Srinivasa Iyengar ●

triumphant sweep of the indictment. Even those who do not follow his expressive Urdu respond nevertheless to the high potential of suggestion that the disturbed and anguished rhythms carry—and they ask for nothing better.

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Or, say, he speaks in English; he speaks in clear accents, there is no surplusage, no circumlocution, no woolly-wording; there is no false note either, no awkward expressions, no avoidable solecism or slang. Schooled at Harrow and at Cambridge, trained in the exacting discipline of Natural Science, Jawaharlal must scorn as a matter of course mere rhetoric and verbal adornment. The spade is but a spade,—why envelope it in the mists of euphemism? Jawaharlal's spoken English has thus the forthrightness of truth that is unafraid to be itself. The words ring out strident, you cannot mistake their meaning,—they go home, they lodge themselves in your memory for ever.

Jawaharlal the writer is a more self-conscious phenomenon—he is an artist in words! He has an uncanny sense of the beauty of words, their semantic significances and their phonetic nuances. He is without question one of the great modern masters of English prose. His 'Autobiography' is in very truth the testament of a whole generation, the generation that strove hard to negotiate an uneasy passage from a world that was dead to a world that was powerless to be born; but the 'Autobiography' is also an indubitable English classic. His 'Glimpses of World History' is very personal, very readable, and is written in nervous, easy, conversational prose. Many of the so-called "resolutions"—they are essays in political science, really!—passed in recent years by the Working Committee of the Indian National Congress are Jawaharlal's handiwork, and besides vindicating our national self-respect they also make a permanent contribution to English political literature. It is a piquant reflection that Jawaharlal the Indo-Anglian writer is in large measure the gift and the creation of the successive waves of repression that have swept over the land during the past two or

> As Gandhi is known as the father and founder of the Republic, Nehru the son will be known as the builder. Judged by his contemporaries, his contribution, not just to India but to the world beyond, is a mighty one. Already he stands as a giant among men. Not so much because of men's faith in him, as because of the greatness of his own faith in man, Jawaharlal Nehru is quite possibly the most indispensable chief of state in the world today.
>
> —Edgar Snow

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three decades. District Gaol, Bareilly; Central Prison, Naini; District Gaol, Dehra Dun,.... in these forges of enforced seclusion and detachment Jawaharlal fashioned his prose style into the noble instrument that it has now become, steely in its nimbleness and strength, and bright as burnished steel. The sentences, pebble-like in their smoothness and outline and sugggestion of strength, ripple on and on, and become one with the current of a nation's travail or of human history itself. Jawaharlal achieves an attractive individual style by his very anxiety to avoid "style." The precise unique word come pat, the citations—from Asokan inscriptions, from the French and the English romantics, from Eliot's "The Hollow Men," from Carlyle, from Swift, from Hieun Tsang!—are engagingly apt, and the fusion of reverie and argument, passion and prophecy, is quite the genuine article. Wisely and widely read in the ancients and the moderns, even as his companions are great thoughts and great men, his writings too—his most casual ones not excepted—breathe the life-giving air of culture and lightly shimmer with a steady glow.

Jawaharlal the man of destiny, Jawaharlal the fearless patriot and intrepid agitator, Jawaharlal the artist in words charmed by the pageant of humanity's chequered yet fascinating history,—these are but facets, and none of them contains the whole truth about him.

The crowds worship him; the youth of India adore him; the intelligentsia of the world respect and admire him; and he, on his part, loves a fight, he does not shy in the glare of mass adulation.—rather it invigorates him, it helps him to recover his diminishing faith!

INDIA SHALL RISE BY AND FOR DHARMA—*Contd.*

"I am working in everybody and whatever men may think or do they can do nothing but help on My purpose. They also are doing My work; they are not My enemies but My instruments.

"In all your actions you are moving forward without knowing which way you move. You mean to do one thing and you do another. You aim at a result and your efforts subserve one that is different or contrary.

"It is *Shakti* that has gone forth and entered into the people. Long ago I have been preparing this uprising and now the time has come and it is I who will lead it to its fulfilment."

[*Courtesy*: Sri Aurobindo Ashram]

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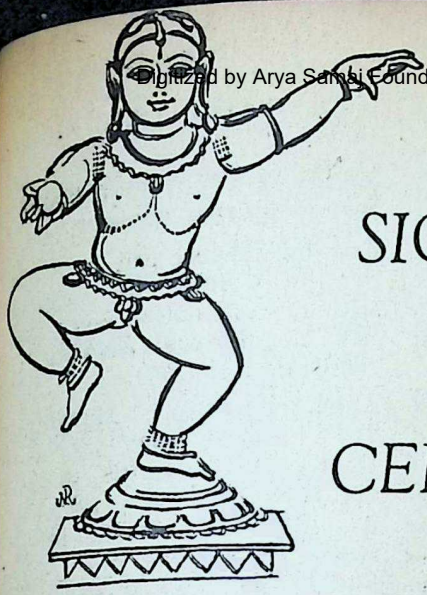

SIGNIFICANCE OF *Jayanti* CELEBRATIONS

Sri Bisnuram Medhi

[Governor of Madras]

WE Hindus consider Sri Krishna as a perfect incarnation of Maha Vishnu in this world, and we believe in such incarnations of the Supreme Lord in order to regulate life in this world in proper lines. Whenever the Dharma decays and when that which is not Dharma prevails, then God manifests Himself for the protection of the good and righteousness; for the destruction of evil and for the firm establishment of the national righteousness, God takes birth again and again, i.e., the shapeless and formless Lord takes a form and appears on the earth.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे॥

Thus says Yogeswara-Krishna to Arjuna when explaining about his own qualities and attributes in reply to the doubts raised by the latter in the battlefield of Kurukshetra. It is in this aspect we cherish and

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revere the Avatar of Sri Krishna taken in order to destroy evil.

Sri Krishna is the Darling of humanity. Men, women and children are all fascinated by his life and teachings, and stories of marvellous depth and beauty have grown round him. He is the Father and Master of all men and women and Babe-Incarnate. Sri Krishna, like Sri Rama or Sri Muruga, is a Personal God—as aspects of Saguna Brahman as well as Nirguna Brahman.

The idea of absolute God appears as rigid and motionless and totally lacking in initiative and indifferent to the fears and love of its worshippers. Such a conception of God ignores the obvious fact of human experience that when weak and erring human beings call forth from the depth of their hearts in anguish, the helping hand of grace is stretched out from the unknown. The religious experience shows that God, the ultimate reality, though Impersonal, can be realised only as having a personality and even qualities *(gunas)* through devotion or Bhakti. It is easier to realise the ultimate Impersonal Reality (i.e. God) through devotion or Bhakti.

In the Bhakti literature, we can find descriptions of several aspects of Bhakti, the Santa Bhakti, Dasya Bhakti (Lord or Master and Servant), Sakhya Bhakti, Vatsalya Bhakti, Madhura Bhakti (Prem Bhakti) etc.

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

Any one aspect can be adopted by the devotee in accordance with his inclination and suitability for spiritual *sadhana* (for realisation of God).

Sri Chaitanya Mahaprabhu was a great exponent of the Bhakti cult and his teachings are preserved and propagated by such Maths as the Gaudiya Math in Royapetah (Madras) and Kovvur (in Andhra). The principal aspect of Sri Chaitanya Mahaprabhu's teachings is the infusion of Bhakti and Prem in our approach to the Almighty. The Radha-Krishna aspect of the Lord has been taken up for special study by the school of philosophy and religion propounded by Sri Chaitanya Mahaprabhu.

Sri Shankar Dev, the great religious preacher of Assam was born in 1449 A.D. and lived up to 1569, upto the age of 120 years. When he was born, Assam was a land of religious and social chaos. Rituals and sacrifices and worship of Shakti in different forms, *tantric* practices, etc. captured the popular mind in Assam and swept over the country. The great religious principles of Ahimsa, service of humanity and belief in one Universal God, traditionally associated with the Hindu society,

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were forgotten under the cover of dark ritualism of the *tantras*. Sri Shankar Dev was pained to see this state of affairs, and set himself to study the Vedas, the Upanishads, the *Bhagavata*, the *Gita* and the like with a view to discover the truth. After prolonged studies and an India-wide pilgrimage which lasted for over 12 years, in the course of which he visited the various places of pilgrimage in the North, West and South, including Sethubanda Rameswaram, Dwaraka, Brindaban, Mathura, Kashi, Gaya, Puri, Kurukshetra, Ayodhya, Badarikasram and shared the thoughts and aspirations of devotees at these places of universal pilgrimage, his religious ideas became crystallised and he expounded his new Vaishnavite cult, in which he preached the belief in one Universal God and the path of supreme devotion to Him—the Bhaktimarga. His philosophic ideas resembled those of the qualified monism or the Visistadwaitayad of Ramanuja. Bhakti finds its culmination in the intuitive realisation of God Absolute, and according to him, Bhakti is its own reward.

Sri Shankar Dev took this cult of Bhakti from the *Bhagavata*, which lays down that we must love God for His own sake and not for any reward and that the soul which worships God and remains ever distinct from God is much happier than the one who becomes absorbed in God.

According to this view, even Moksha is not considered desirable in preference to Bhakti. He preferred to emphasise in Assam the Dasya form of Bhakti (relationship as between the Lord and the Devotee, Master and the Servant). It will thus be seen that according to him, love is the relation between God and man and Sri Shankar Dev viewed God as the Lord or the Master.

Sri Shankar Dev preached devotional faith in one Universal God. According to him, devotion requires no priest, for the offering of love, he considered, does not need the sanction of the scripture, and the grace of God is not in the keeping of any man. Nor has the caste distinction got to do anything with the qualities of soul which alone count in devotional faith.

Thus, casteless and priestless society was the logical conclusion of Sri Shankar Dev's teachings, and he strove for its realisation throughout his life and against great odds. He actually took for his disciples people from Garo, Naga and Cachari tribes. Some of these disciples were given the rank of preachers with power to initiate even the higher caste Hindus.

Another consequence of his teachings about devotion to Universal God was the discouragement of idol worship:

This aspect of his religion has had a universal appeal today in Assam as the other great reli-

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gions of the world like Christianity, Islam and Buddhism, preached the ideal of one Universal God and denied idol worship.

Mahatma Gandhi, for the first time in the history of the world, applied spiritual and moral principles in the political field and laid great stress in adopting love, non-violence and truth as the means for achievement of the objective, as laid down in the *Bhagavad Gita* and as taught by Sri Krishna to Arjuna. By adopting these spiritual and moral principles and readiness to sacrifice everything for the achievement of the objective, he forged unity in the country and generated moral forces that brought about a change in the mental outlook of our opponents, the then rulers, who ultimately had to make over the administration of the country to the people's representatives without leaving ill-will behind.

It is a happy augury that these celebrations of Sri Krishna Jayanti are held throughout the country regularly in order to provide opportunities for the thousands of devotees to come and offer their prayers to God on this holy day.

In Kaliyuga, it is the service to man which is considered to be the highest worship of God. If this universal aspect of Bhakti cult is properly understood and appreciated, the world will certainly be a better place to live in.

It has been the good fortune of our country to have been the homeland of all such saints and seers like Sri Chaitanya Mahaprabhu, Sri Ramanuja, Sri Madhva, Sri Shankar Dev, who by living a life of simplicity, saintliness and sanctity radiating spirituality, inspired the hearts of millions and millions of men in furtherance of the devotional aspects of Bhakti preached by the Vaishnava saints of India.

Sri Krishna Jayanti is an important day for all, as the birth of Sri Krishna is symbolical of the eradication of the evil in the world, the protection of the good and the final triumph of righteousness in this world. Sri Krishna himself says in the *Bhagavad Gita* that He presents himself to His devotees in the form and shape in which they seek Him. This indeed discloses the universal aspect of His personality. On this holy day, each year, let us rededicate ourselves to the service of the Lord as well as to the service of man who is but a reflection of the Lord in this world.

It is because of the rich spiritual national heritage of our people that India is in a position to give out a message of peace to a world which is at the cross-roads today. It is torn by jealousy and hatred. The very civilization of mankind is threatened by atom and hydrogen bombs. India, true to her ideals of truth, love and non-

(*Continued on page 45*)

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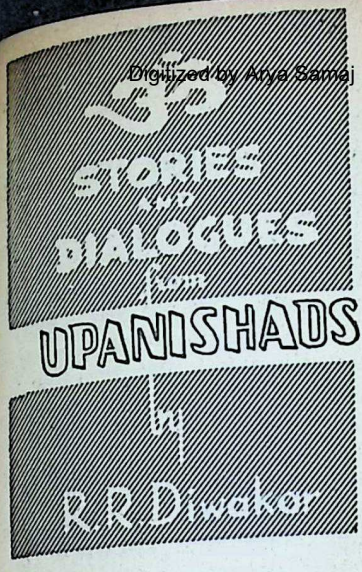

THE STORY OF USASTI

[From Chandogya Upanishad]

ONCE upon a time there lived in Ibhya, a village in the Kuru country, Usasti Cakrayana with his wife. Though poor and simple, he was known to be very virtuous and learned in the Vedic lore.

It happened that once a dreadful famine swept the country and food became extremely scarce.

One day during that famine he went to the king of the village and begged food of him. The king was sitting with a handful of parched cereals and was eating of them.

When asked for food, the king said most distressfully, "Respected sir, these are the only ones I have and other food have I none. These have been rendered impure as I have been eating out of them."

Usasti said, "Never mind, O king. Give me some out of them. They are welcome even if ceremonially they are impure!"

The king then gave him some cereal and offered him also some of the water which he had half drunk.

Usasti accepted the cereal, but refused the water and said, "Thank you, kind prince, for the food you have spared for me. But I do not want the impure water. I have enough of water with me. I am accepting the cereal half eaten by you because I would die of hunger if I did not take them from you now. But that is not case regarding water. I am not suffering from scarcity of water."

Usasti then partook of some cereals and took home to his wife what was left over. His wife however had already secured a little food from somewhere and therefore she kept for the morrow the cereals given to her by her husband.

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If we have to check the (fatal) tendency towards 'national non-being' (disintegration) which has been at work for some decades, we can do so only if we discover our traditional pattern of life as it is found in the ancient classics like the Upanishads and apply it as far as possible to our individual and social development.

—Dr. S. Radhakrishnan

Next morning hungry Usasti aproached his wife and said to her, "If I get some food now, I can go and get some money from the king to buy food again. He seems to be performing some sacrifice and he will have to give me at least as much money as he is paying to his other priests."

"Here then are the cereals that you gave me yesterday, dear," said the wife to him.

Usasti then ate the cereals and went happily to the place of sacrifice.

The sacrifice was being performed with all pomp and splendour. The king was the householder *(yajamana)* for whose benefit it was being performed. Then there were the different *ritwiks* or priests who carried out various functions in the sacrifice.

Usasti went straight to the three principal priests, and he accosted them one by one, saying, "Do you know, learned priest, the god that presides over the particular function you are performing? If you do not know and still you keep on performing your function mechanically and in ignorance, your head will fall down from your shoulders. Beware."

Obviously they did not know the answer.

The *yajamana* was struck by the bold and straightforward attack against the priests. He said respectfully, "May I know, sir, who you are?"

"Dear householder, I am known as one Usasti Cakrayana," replied Usasti.

"Oh sir, we all sought after you and wished that you should preside over the functions. But having not found you for long, we had to begin the sacrifice. Now that you are here, kindly lead the ceremonies." Thus saying the *yajamana* entrusted the whole sacrifice to Usasti.

Usasti then took the three priests aside one by one and asked each of them questions which they could not answer. Then he told them about the presiding deities and of their respective functions.

He said to the first priest,

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"*Prana* or the vital air is the presiding deity of your function. All these beings enter *prana* and breathe it. If you perform the sacrifice without knowing this, great harm would befall you."

Then he said to the second priest, "Aditya or the sun is the deity of your function in the sacrifice. All the beings sing high praise of him. If you perform your function without this knowledge, great harm would befall you."

To the third priest he said, "*Anna* or food is the presiding deity of your function. All beings live by taking food. If you perform sacrifices without your knowing this, great is the harm that would befall you."

Summing up, Usasti said, "*Prana* is the essence of life, but *prana* cannot live without *anna* or food and food depends upon the sun-god for its existence and growth. The sun-god here on earth is represented by *Agni* or fire. *Agni* can be satisfied only by offerings at the time of sacrifice."

This is the meaning of sacrifice preached by Usasti Cakrayana. *[To be continued.]*

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Significance of Jayanti Celebrations

—Contd.

violence and wedded to the policy of preserving internal and international peace and security, upholds the five principles of co-existence for the solution of international problems. It is to remind us of these teachings of our religious savants and prophets, to remove this hatred and jealousy and fear, and to bring in a feeling of universal brotherhood among men that we now celebrate the birth of Lord Krishna, the upholder of all those principles of co-existence in our relations with individuals as well as people in other countries.

A CORRECTION

The article on "The Dasara Festival or the Worship of Cosmic Energy" appearing in our issue dated October 19, 1958, was written by Sri M. V. Sridattasarma, M.A., of Mysore.

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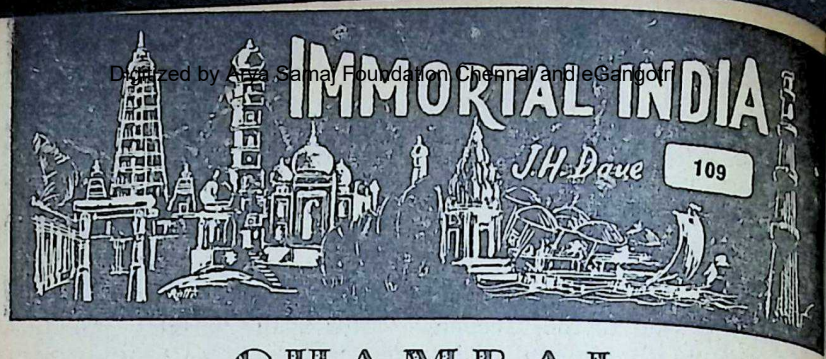

CHAMBAL

RIVER CHAMBAL is one of the chief tributaries of river Jumna. It has its source in the Janapao Hill which is about 2,019 feet above the sea level, and situated at 20° 27′ North and 75° 31′ East. This place is about nine miles south-west of Mhow Cantonment. It flows through the northern slopes of the range of Vindhya mountains. It takes a northern course. It flows through Madhya Pradesh and Rajasthan. Its chief tributaries are Chambla and Sipra. They also rise from the Vindhya mountains. Rivers Kali Sind and Mej also join river Chambal.

Chambal flows in that area which originally formed the States of Gwalior, Indore, Sitamau, and the outskirts of Jhalawar. In Rajasthan it passes through the Patar plateau and after a few miles it forms cascades or *chulis* near Bhainsrorgarh; several whirlpools are formed. The river forms a boundary between Bundi and Kotah. It flows near the city of Kotah, going further north-east.

The river is joined by Kali Sind from the south after it leaves Kotah. It is also joined by river Mej from the western side. In its further course it is met by river Parvati. After Kotah the river has to pass through steep rocks. It is also met by river Banas in Rajasthan. By the time it reaches Dholpur it has already left the rocky area and come out into the plains. There its width is estimated to be about 300 yards in the dry season, and the bed of the river is estimated to be about 170 feet below the level of the surrounding country. During the rainy season, however, the river rises from about 70 to 100 feet with a breadth of more than 1,000 yards and a speed of 5.5 miles per hour. There are deep ravines in this area and they used to be the hiding places of notorious dacoits. The river then enters Uttar Pradesh and joins river Jumna at a place which is about 25 miles south-east of the town of Etawah. After it meets river Jumna the current of river Chambal still remains distinguishable for a few miles from

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that of Jumna; the stream of Chambal is crystal clear while that of Jumna is muddy. The total length of river Chambal is estimated to be about 650 miles. From the Janapao Hill where river Chambal has its source upto the place where Chambal joins Jumna the distance in a straight line is only about 330 miles.

It is stated that from the same cluster of hills three streams are flowing namely Chambal, Chambela and Gambhira. This river Chambal is the same as Charmanvati of the Epic and Puranic literature. It has been described at several places in the *Mahabharata* — Adiparva 138, Vana Parva 82, Drona Parva 67, and Santi Parva 29; in *Padmapurana* 1-24 and *Meghadoota* 1-45; also mentioned in *Panini* VIII-2-12.

In *Bhagavata*, Skandha IX, Adhyaya 21 is described the famous story of King Rantideva. Bharata, the son of Dushyanta had adopted Bharadwaja. According to commentator Sridhara Swamin of *Bhagavata*, Bharadwaja is the same as King Vitatha. The Vitatha had a son named Manyu. Manyu had five sons, namely, Brihatkshatra, Jaya, Mahavirya, Nara and Garga. Of these five the fourth son Nara had a son by name Sankriti. This Sankriti had two sons by name Guru and Rantideva. Rantideva was very famous for his godmindedness, liberality and hospitality. He was an embodiment of non-possession. It is said that if anybody asked from him anything he gave it over to him without any hesitation. The legend says that once he was without water for 48 days; on the forty-ninth day some sweet dishes were brought to him for breaking his fast. When he was getting ready to dine after taking care to see that other members of his family also participated in that food, guests of different categories one after another came to him. Rantideva fed the first. After he had left, another guest came. And after him the third one came. By the time he fed the second guest, everything was over and Rantideva had nothing except water to give to the third guest. He, therefore, parted with water which was meant for himself and gave it over to the third guest. While doing so, Rantideva uttered as follows:

न कामयेऽहं गतिमीश्वरात् परां
अष्टर्धियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्येऽखिलदेहभाजां
अन्तःस्थितो येन भवत्यदुःखाः ॥
Bhagavata, 9-21-12.

I do not pray to God to give me a position with eight great siddhis or even liberation without any further births.
I would like to stay in the midst of men and living beings and suffer the same hardships which they undergo so that

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those miserable people and creatures may be relieved of of their miseries and troubles.

The legend further says that this was only a divine test of King Rantideva who ultimately received heavenly blessings.

It is with this Rantideva that river Charmanvati i.e. Chambal is connected. It is said that King Rantideva was so hospitable that two lakhs of cooks were employed in his establishment (Drona Parva 67-1). He supp'ied the best of foods to his guests. He also performed numerous sacrifices, and as a large number of animals were killed for this purpose, their hides *(charma)* were collected into big heaps and the river was flowing here with its mud mixed with blood through the heap of hides. It is on this account that the river came to be known as Charmanvati.

Bhagavata depicts Rantideva as a very compassionate ruler. *Mahabharata* describes him as one performing numerous animal sacrifices. It is clear that in those days the opinion was firmly prevalent that *himsa* at the time of sacrifice was not considered as *himsa*.

In *Meghadoota* 1-45 the Yaksha advises the c'oud to pay homage to river Charmanvati by getting down to take its water and this Charmanvati is described by Kalidasa as having her birth on account of the prowess of Surabhi, the daughter of Kamadhenu. The river is further described as the fame of King Rantideva flowing as it were in the form of a river.

This river Chambal receives a very large volume of water in monsoon but little advantage was taken till now of the waters of this river. The region through which the river flows is fertile and also rich in mineral wealth, but as the bed of the river is very deep the river is not much used for purposes of irrigation. After due investigation a scheme was drawn up in 1946 and it is known as the Chambal Va'ley Project. It aims at constructing three dams across the river, in a narrow gorge of about 70 miles. Its location is on the borders of the two states of Madhya Pradesh and Rajasthan. An irrigation barrage at Kotah with canals on both sides is also contemplated. There will be powerhouses at the dam sites. The work is estimated to be completed in three stages. The first stage consists of the Gandhisagar dam in Madhya Pradesh, the Gandhi Sagar Power Station with 770 miles of transmission lines and a barrage at Kotah with irrigation canals. When the project is completed it will irrigate 11 lakhs of acres of land in the states of Madhya Pradesh and Rajasthan and will generate about 75,000 kilowatts of power.

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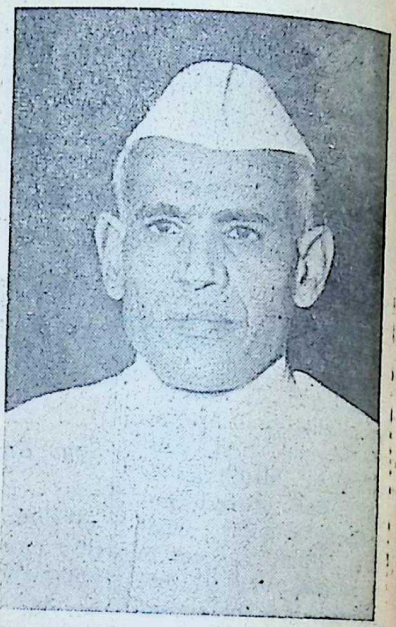
The growth of industrialisation tends to disrupt the family life and along with it the system of values. . . .

FUTURE of WOMEN'S EDUCATION

Dr. K. L. SHRIMALI



WOMEN in India are becoming conscious of their rights and we may expect that in the next few years to come one of the most significant developments that is likely to take place is the emancipation of women and their demand for equal rights and equitable treatment.

The old system of ideas which placed women in an inferior position in the social organisation is breaking down. Women are showing their competence in all kinds of vocations, such as, industry, commerce, medicine, law, teaching and politics.

Even in those occupations which were supposed to be the special privilege of men, women are entering in good numbers and are discharging their responsibilities creditably.

The hard shell of custom and prejudice which prevented women from taking occupations outside their home is cracking and women have started working side by side with men in all kinds of vocations.

These changes are welcome since they attempt to remove all kinds of sex discriminations and give to women the same kind of liberty as to men to determine their lives.

It should, however, be clearly understood that these changes will produce far-reaching effects on our social organisation. In order that the society may not suffer from sudden convulsions and its progress may proceed smoothly, it is always desirable to strike some kind of balance between the rights of the indi-

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dual and the demands of the society.

The family which has been a vital unit of our whole social organisation is the first social institution which is likely to be affected by these changes.

If the family as a unit is to survive in our society, the home will always make a special demand on the time and energies of the woman and it will continue to remain as a special responsibility of the woman.

The growth of industrialisation tends to disrupt the family life since both man and woman have to work outside the home and the children are left alone or in creches. It is possible that in a cash dominated society our whole system of values may change and a woman who earns her livelihood independently may get greater social recognition than a house-wife who maintains a home and brings up babies through happy, healthy childhood to independent maturity. This is a different way of life and if we choose it, we have to do it with a full understanding of its effects and consequences on our whole social organisation.

Bringing up of children is one of the most important functions of the woman and is not merely an incident in her life. A mother plays an important part in the life of the child. It looks to her for its physical needs and emotional satisfaction. There is no substitute for the mother who alone can give that sense of security and emotional satisfaction which is needed by a growing child.

Psychologists tell us that if a child is brought up in an atmosphere of security and stability through the wholesome influence of a good mother, this helps it to develop poise and confidence which are helpful to it throughout life.

In this way good mothers render the greatest service to the young generation and therefore rearing of children should find a honoured place among the professions even though it does not bring any remuneration.

If a woman is to give full attention to her children there is no doubt that this work will drain considerably on her creative energies and she will not have much energy left for professional work. Women, however, may have to seek work outside the home to satisfy their individual interests or to secure economic independence but it should be clearly understood that the work outside the home cannot be so absorbing to a wife and mother as it is to men.

There is sometimes a misunderstanding that women who decide to make their homes as main centres of activity must necessarily confine their interests and activities in the homes only.

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There are social and cultural activities outside the home in which they could take active interest and derive satisfaction. For many women, work outside the home may be an escape from the boredom and isolation of domestic work and will thus be a source of enjoyment.

Moreover, women in future may have so much leisure that it is inconceivable that they would confine themselves to their homes. They will take their due share in the building up of society and assume full partnership as its citizens. In this way women may be able to preserve the social and cultural values of the good family life and at the same time may be able to make their contribution to social welfare activities outside the home.

We may thus develop in our country a way of life in which the intimate and intensely personal responsibilities of the domestic life are reconciled with the less personal but larger obligations of the larger community.

As our economy develops, there will be great many opportunities for the utilisation of the creative energies of young women.

There will be many part-time as well as whole-time jobs in our national life which could be performed more competently by women than men.

The sphere of women's work is determined largely by conventions and as they change, the boundary-lines which divide the spheres of men's and women's activities also widen.

The greatest obstacle which in the past has stood in the way of women taking up jobs outside the home was social prejudices. While these artificial barriers which stand in their way are removed, we have to help the women at the same time to take up such jobs which may suit their physiological make up and may not come into conflict with their biological function.

In this way, it may be possible to avoid the strain of competition and make the work of man and woman complementary both inside and outside the home.

Equality of opportunity does not necessarily mean absolute identity of vocations. In a democratic society both the sexes should be able to choose work which would suit their ability and talents and at the same time promote the larger interests of the society as a whole.

It is from this point of view that education for women has to be planned in our society.

Women have always played an important part in our civilisation and their education should be so planned that they may play their due role in the task of national reconstruction.

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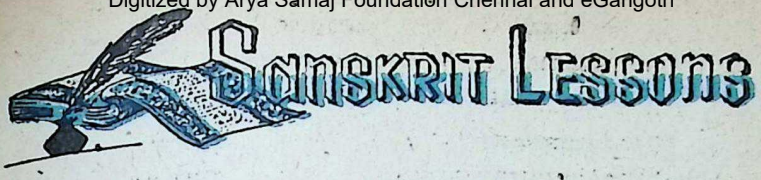

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तन्मया	नीतिं	ग्राहयितुम्
tan-mayā	nītiṁ	grāhayituṁ
then by me	moral	to make (them) take in
शक्यन्ते ।	अतोऽहं	षण्मासाभ्यन्तरे
śakyante	ato-haṁ	ṣaṇmāsābhyantare
it is possible	then I	six months within
तव	पुत्रान्नीतिशास्त्राभिज्ञान्	करिष्यामि ।
tava	putrān-nītiśāstrābhijñān	kariṣyāmi
your	sons moral scripture-versed	shall make

= From among them, a great scholar named Viṣṇuśarmā said, "my lord, these princes are born of a high family. So I can be able to give them moral instruction. I shall make your sons versed in (moral and) sacred scriptures within six months.

गुरु :—	तच्छ्रुत्वा	राजा	प्रसन्नः
Guruḥ —	tac-chrutvā	rājā	prasannaḥ
preceptor —	that, hearing	king	pleased

न	बभूव	किम् ।
na	babhūva	kiṁ
not	was	what

= On hearing that, was not the king pleased?

शिष्यः —	कः	सन्देहः	प्रसन्नो	नरपतिः ।
śiṣyaḥ —	kaḥ	sandehaḥ	prasanno	narapatiḥ
disciple —	what	doubt	pleased	king

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तस्मै	विष्णुशर्मणे
tasmai	viṣṇuśarmaṇe
to that	viṣhṇuśarmā

बहुमानपुरःसरं	पुत्रान्
bahumānapuraḥsaraṁ	putrān
great respect with	sons

समर्पितवान् ।
samarpitavān
gave charge.

= Where is the doubt? The happy king gave over the charge of his sons to that Viṣṇuśarmā with great respect.

आचार्यः —	कथं	स	विष्णुशर्मा
ācāryaḥ —	kathaṁ	sa	viṣṇuśarmā
preceptor —	how	that	viṣṇuśarmā

राजकुमारान्	नीतिशास्त्राभिज्ञान्	कृतवान्।
rājakumārān	nītiśāstrābhijñān	kṛtavān
king's sons	moral-scripture-versed	made

= How did that Viṣṇuśarmā make the princes versed in sacred scriptures?

शिष्यः —	स	पण्डितः	विविधकथाच्छलेन
śiṣyaḥ —	sa	paṇḍitaḥ	vividha-kathācchalena
disciple —	that	scholar	various-story in the guise of

तान्	नीतिशास्त्राभिज्ञान्	कृतवान् ।
tān	nītiśāstrābhijñan	kṛtavān
them	moral-scripture versed	made

= That scholar made them versed in scriptures by giving them instruction in the guise of stories.

आचार्यः	युक्तमेतत् ।	अधना	पश्चिमायां	दिशि
ācāryaḥ —	yuktametat.	adhunā	paścimāyām	diśi
preceptor —	well this (is);	now	in the western	direction

अस्तं	याति	रविः ।
astaṁ	yāti	raviḥ
setting	goes	the sun.

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त्वमपि	सन्ध्याह्निकं	कृत्वा
tvamapi	sandhyāhnikaṁ	kṛtvā
you too	evening oblations	doing

भोजनानन्तरं	गृहं	गच्छ।
bhojanānantaraṁ	gṛhaṁ	gaccha
meals after	home	go

= It is good indeed. Now the sun is setting in the west. You, too, after doing your evening prayers, take your food and go home.

शिष्य: —	यदाचार्य:	आज्ञापयति।
śiṣyaḥ —	yadācāryaḥ	ājñāpayati |
disciple —	what preceptor	orders.

= As my master orders.

Student:—The above is very interesting. In the last line only three words form a sentence. At least how many words are required to make a sentence?

Teacher:—Generally a sentence consists of a subject, verb and object. In some cases only the subject and the predicate or verb are present.

e.g.

सूर्य:	उदेति।	
sūryaḥ	udeti	only subject and predicate.
the sun	rises	

पुत्र:	पितरम्	सेवते।	
putraḥ	pitaraṁ	sevate	subject object & predicate
son	the father	serves	

Student:—In Sanskrit does the sentence always begin with a noun?

Teacher:—In Sanskrit, the usual order is subject, object and verb. But often this order is not followed. So the construction of a sentence does not follow a regular order in Sanskrit.

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Words are of two kinds. Those derived from nouns, and those derived from verbal roots. Nouns have three genders—masculine, feminine and neuter.

Nouns have three numbers:—singular, dual and plural.

Nouns have seven cases and each case is used to indicate a special relation of the noun to the rest of the sentence.

The seven cases are:—

प्रथमा (prathamā) the first case — Nominative.

द्वितीया (dvitīyā) the second case — Accusative.

तृतीया (tṛtīyā) the third case — Instrumental.

चतुर्थी (caturthī) the fourth case — Datīve.

पञ्चमी (pañcamī) the fifth case — Ablative.

षष्ठी (ṣaṣṭhī) the sixth case — Genitive.

सप्तमी (saptamī) the seventh case — Locative.

LESSON XII

In India there are thirteen principal dialects; each province has one, sometimes two or three dialects. They are different from each other, but they have a connecting link—and that link is Sanskrit.

Hindi or Hindusthāni is now going to be the court language or Rāstra-bhāṣā of India. It was at one time the language invented by the Muslim rulers to speak to their Indian Hindu subjects. Then the court language was Persian and Arabic. So Hindi has many words of Sanskrit and Persian origin. It is written in Devanāgarī character. Bengali, which is spoken in Bengal, has many words of Sanskrit, Pāli and Hindi. The pronunciation of many words is like that in Pāli. The languages of Assam and Bihar are very similar to Bengali, but somewhat different. The script of these three dialects is the same.

[To be continued]

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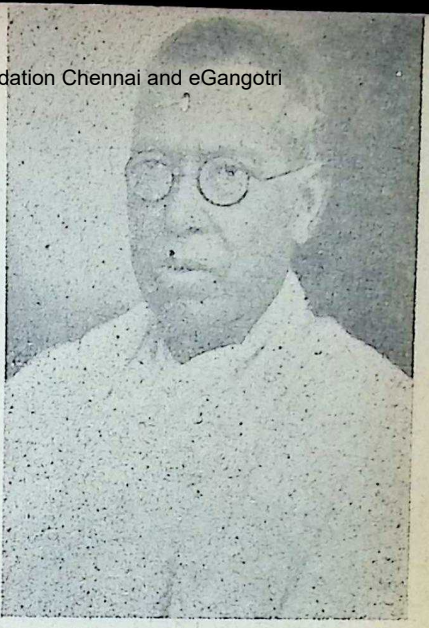
Bipinchandra Pal



BIPINCHANDRA PAL whose birthday is being celebrated currently was a legendary figure in the Swadeshi Movement days of the century. He was born on November 7, 1858 in Sylhet as the son of Ramchandra Pal, a pleader. After doing his school years in Sylhet he joined the Presidency College, Calcutta, in 1879. A couple of years later, he joined the Brahmo Samaj. After a succession of academic posts as Headmaster etc. he became a journalist, librarian etc. He had an opportunity to go to England on a scholarship and from there he visited America and returned to India in 1900. In the next year, he started the English weekly 'New India' and in 1906 began the English 'Bande Mataram' of which he was the first editor.

The late Rt. Hon. V. S. Srinivasa Sastri said of B. C. Pal's power of speech: "Oratory had never dreamt of such triumphs. The power of the spoken word had never been demonstrated on such a scale."

With Tilak and Lajpatrai, B. C. Pal was one of the greatest powers in India's Freedom Movement. In October 1907, he was convicted to simple imprisonment for contempt of court in refusing to give evidence in the sedition case against Sri Aurobindo as editor of the *Vandemataram.*

Leaving India in 1908 for London he started there an English fortnightly Journal *Svaraj.* When he returned to India in 1911, he was convicted on a sedition charge as the author of an article entitled "Etiology of the bomb in Bengal" published in his London journal.

Although a staunch Congress worker, he stayed away from it for a time due to differences. Joining the Congress again after the Surat split in 1916 he

(*Continued on page 60*)

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R. K. Dalal

FAITH or REASON?

WHAT is faith? How does it differ from reason? Which is truer, reason or faith? I shall merely attempt in my own way to find an answer.

Reason is of the intellect, the mind; faith is of the heart, the soul. Reason perceives through the intellect, faith through intuition. Reason depends on finite mind and body for its reaction; faith transcends the limitation of body and mind. Reason is limited to the world as we see and perceive. Faith extends to worlds beyond the human ken and physical perception. Reason, if it dominates, is thus likely to be stultified by dictates of logic; faith, if it dominates, may also degenerate into credulity and laziness of thought.

The sharpness of intellect in reason to penetrate facts, analyse motives, appraise values, and assess probabilities, will give place in Faith to taking things for granted, without examining and testing by logical standards the statements, experiences and views of others.

While one results in the smooth and intelligent sailing of mind over life's voyage, the other will result in a mere drift, swayed by the winds of the moment, now this way, now that way, like the rudderless ship heaving on the bosom of a vast ocean.

You may as well ask if such be the consequences of blind faith, reason, however limited in vision, is hundred times more welcome. True that a blind faith is as bad as pure reason founded on mere logic. Both are likely to break one upon the rocks of life. What should, therefore, be the proper approach?

That there are forces operating in this universe which are beyond the ken of human experience and beyond the grasp

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of man's mind cannot be denied in these days of atom-bomb discovery and hydrogen-bomb speculations. Daily we are a witness to discoveries which stagger man's mind and defy one's reasoning at the potency of the hidden powers in the world. What we know is but a fringe. What we have seen is but through a slit in the veil that hides the worlds beyond. Under the circumstances, mind with all its inherent ability of reasoning and intellect stands stupefied in the presence of the forces that operate in and on the world.

A belief, therefore, in such supernatural forces is not merely a belief in the existence of some superior power, or an acceptance of a living principle, a life force, at once omniscient, omnipotent and omnipresent.

If you ground your belief only on the fundamentals of logic and reason, you can never understand these forces; for they are beyond the range of intellectual process of reasoning. You can only faintly glimpse their real nature if you pursue your efforts born of faith.

I will, therefore, advise cultivation of faith, but not discard the aid of reason, where it can enlighten and strengthen your path and stimulate effort for deeper, more precise inquiry and understanding. But if these efforts fail to discover the true answer, do not give it up. Persist in your search with the lamplight of your heart. Let your heart and its intuition guide you in your search thereafter.

You must cultivate the faith that actions motivated by sincerity, trust and goodness must eventually fructify into nothing but good and true. Your measure-wand must be that ends do not and shall not justify means. For good ends one's means must be as good, if not better. So pursued, the objectives of life become full of meaning, they enlighten and guide your path and brighten up even the nooks and corners of the mind with a divine flame in the presence of which we mortals can only bow in reverence.

Therefore, if you cultivate faith, it means that you pursue your objectives of life truly, sincerely, devotedly and dutifully:

(*i*) if successful in the objective result, you have the satisfaction of having done your very best duty for its consummation;

(*ii*) if unsuccessful, you can only hope for that your efforts were not up to the high standard mark and but for which the results could be better, more enduring;

(*iii*) it is not given to human mortals to effectuate the fruit of their action. It must be left to God;

(*iv*) but it is always given to man to detachedly, yet devotedly

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pursue the objective duties, as if each piece of task handled, were to be his last masterpiece on this earth wrought to be laid at the Feet of the Lord, the Father of us all.

Life is not always governed by logic. Faith guides it when reason fails.

Take an instance when an army commander faces odds against him, duty demands facing even odds—why? If reason and logic are the last words the commander must give up and surrender, to the eternal shame of the nation he represents.

If faith, however, stimulates his actions, he will fight even odds, fortified with only one ideal that he is fighting for the right of his people who have put all their lives in his hands. In such crises the only thing that can stimulate and sustain action is Faith—not Reason. Faith will thus cover one with glory, even though defeated. Reason will cover one with shame even though victorious. Pursue through life the cultivation of that rare quality of heart called Faith, though do not discard Reason.

Learn to cast your anchor on Faith rather than on Reason and howsoever rough and stormy the sea of life may be, be assured you will weather the storm and sail into a quiet peaceful Heaven, where life's breakers will no more disturb you.

There would be peace and silence
Your Soul will be in tune with the Infinite
Into such bosom of God, O Lord,
Let me always live.

BIPINCHANDRA PAL—(*Contd.*)

went to England as a member of the Congress Deputation in 1919. Later, again, he did not see eye to eye with the Gandhian Movement of Non-cooperation.

For a time, Bipin Pal was the editor of Pandit Motilal Nehru's *Independent*. Elected to the Indian Legislative Assembly in 1924, he undertook an extensive tour of the country and breathed his last on May 30, 1932.

As a political prophet he has few peers. What he had envisaged as the kind of Government he wanted for India and its connection with Britain, have all come true to the letter. In his personal life Bipin Pal lived a life of austerity.

A number of his works have already appeared and others have yet to appear. It is hoped that the present celebrations will quicken the process of their publication.

Independent India is proud to honour the memory of her sons who have fought for her liberation.

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QUESTION BOX

ANSWERS by K. M. Munshi

493

Sri Rash Behari Singh, Patna.

Q: *Do you think that politicians can establish world peace?*

A: A politician loves publicity. His whole training is to run the race for power. He therefore develops egoism; he cannot, by the very nature of the field in his work, uphold the supremacy of the moral law in all his dealings. It is the conflicting egoism of politicians which creates conditions which breed war. How can they establish world peace unless there is a world-wide movement to eliminate egoism?

494

Sri G. Srinivasan, Bangalore.

Q: *When the sacrifice of human beings and animals to God are opposed, how the offering of flowers, fruits and leaves to God can be justified when plants have life?*

A: Something which is beautiful and loved has to be offered to God to develop the habit of offering our all to Him. Flowers, fruits and leaves, are beautiful; people love them; offering them does not inflict any degree of harm on living things. The trees, which are living things do not lose their life because flowers, fruits or leaves—which are sure to wither in course of a few days—are taken away from them.

495

Sri K. C. Veere Gowda, Bangalore.

Q: *What is the exact Hindi equivalent of 'Collective Unconscious,' 'Classicism' and 'Romanticism' which I find you are using very often?*

A: There are no Hindi or Sanskrit equivalents to these three words which have complex associations which they have in the Western language. In Sanskrit, for instance, there are no two distinct literary movements

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as in European languages. Kalidasa is unparalleled in restraint and therefore he is a classical author; he is also very colourful in his imagery and may be classed as a romantic.

Many attempts are made by several authors in India to coin the equivalents of these words, but as they do not possess the associations of the English words, they do not connote the exact significance, and are only pale and ineffective renderings. I do not know how the Hindi authors translate these words. However, I might give approximate renderings for your satisfaction.

Collective Unconscious:
sāmudayika avyaktamānas
Classicism:
sishta sāhityavāda
Romanticism:
rangamaya sahityavāda

Do they mean anything to you by themselves? No. That is why we must study the English language till our languages become fit vehicle for higher expression of modern thought.

496

Sri Kandade Krishna, Hubli.

Q: *Do you think that Varnashrama Dharma would suit our country at this juncture?*

A: (1) Varnashrama Dharma has two aspects: *Chaturvarnya* and *ashram* system. *Chaturvarnya* as we found it in the nineteenth century with its rigid hereditary exclusiveness derived support from (a) Infant Marriage (b) The Prohibition of Inter-dining and Inter-marriage (c) Social Relations and Religious Ceremonials being restricted to small group. Immobility of communities, due to lack of travel facilities, was also a contributory factor to this rigidity. None of these factors is valid now. Large industrial towns create facilities for the rapid mobility of populations. *Chaturvarnya*, in that rigid sense, therefore, cannot exist in these days.

(2) *Chaturvarnya* has also an eternal basis in human nature. An enlightened temperament informed by aspirations for knowledge and peace is a Brahman temperament. An ambitious and active temperament is a Kshatriya temperament. An acquisitive temperament is that of a Vaishya; a subservient one that of a Shudra.

(3) Ashrams are also based on an appropriate division of life in stages of a student, a householder, a retired person and a person who has renounced the world. But

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in modern life people have no urge to do so as the world is too much with them and even if they have the urge they find it difficult to follow it. But the stages are inherent in life and they require to be adopted in some modified form.

497

Sri N. L. Singh, Imphal, Maniapur.

Q: *I am a follower of Mahatma Gandhi. I believe that Mahatma has attained salvation. I worship Sri Krishna through the Gandhian way. If I am faithful to Gandhiji's doctrines I shall attain mukti. Please enlighten.*

A: Worship Sri Krishna in any way you like. But whether your way is right or wrong will depend on your answer to three questions:

(1) Is God a living presence to you?

(2) Have you developed humility in a measure which will progressively eliminate your ego?

(3) Do you always try to express in Truth, Non-Violence or Love, Non-Stealing, Absolute honesty, Non-Waste and Non-possession in daily action?

That way you will become an instrument of God, as Gandhiji always tried to be.

Mukti comes to the man who is an instrument of God in thought, word and deed.

498

Sri B. Sivaramaiah, Bangalore-1.

Q: *As it is, our country is full of discontent and disharmony. The employer and employee are discontented with each other, the teacher and the taught, husband and wife etc. Do you think that this state of affairs will continue? Certainly this does not represent the Ramarajya as envisaged by Mahatma Gandhi, the Father of our nation. Kindly enlighten.*

A: (1) If peace, happiness and joy are paramount social ends, we must confess that all experiments made in modern times to secure them have failed. Economic progress, democracy, socialism, communism were all in their time proclaimed as panaceas for all human evils, and as steps which would lead to peace, happiness and joy. They have

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all failed. The twentieth century has been the most murderous period of human history, full of hate, distrust, conflict, fear and unhappiness. Why has this happened? Because according to the concept of modern cultures of the West only what is presented through the senses only matter and has therefore the west has pitched its faith only on materialistic advance.

(2) The needs and aims of modern social movements are mainly material; they seek self-fulfilment through a maximum satisfaction of these needs and aims. In effect, all these efforts have concentrated on bringing happiness through a modification of the externals. This is not Ramarajya of Gandhiji's conception.

(3) The concept for which Gandhiji stood is not accepted by our country. The needs and ends of Ramarajya were mainly spiritual that is changing the nature of man in the light of Truth, and Non-Violence. Their satisfaction of such needs and aims was its highest objection. This was to be secured:

First, by reducing the material needs to the minimum consistent with mental, moral and physical efficiency; and

Secondly, by modifying the social and cultural conditions to serve spiritual ends.

During the last few years we have for all practical purposes given up the concept of Gandhiji.

499

Sri R. K. Mehrotra, Allahabad.

Q: *Why do people chime the bells that are hung in Hindu temples?*

A: Temple bells are rung as an act of worship. When they are so rung, their sound gets woven into our soul and awakens, by association, the slumbering purity in our heart and lifts it towards God.

500

Sri B. K. Ramakrishna Rao, Bangalore-4.

Q: *Why has Rajaji left Uttarakanda in his book on Ramayana?*

A: Many scholars consider the *Uttarakanda* to be a later addition to Valmiki's original 'Ramayana.' Perhaps that may be the reason. Why not ask Rajaji himself?

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CRIME and PUNISHMENT in ANCIENT INDIA

U. Venkatakrishna Rao

CAPITAL punishment had been incorporated into the Indian statute book in 1860, but leading lawyers have expressed themselves variously on this question.

Pandit Pant, our Home Minister in the Centre categorically declared in the Parliament that the surest way to increase murders could be found by the abolition of the death penalty. Exactly the contrary opinion was expressed by Mahatmaji when he emphatically asserted that God alone can take life because He alone gives it. He argued he could make reparations for other punishments, while the man once killed is beyond reparation or recall.

It is passing strange that the land which produced the *Light of Asia* in the 5th Century B.C. and the Mahatma in our own time, should also have produced a legislator like Manu who decreed that 'blood should be met with blood.' Stranger still was the fact that these lawgivers prior to the birth of Christ even legislated that the offending limb, for example the hand in cases of theft, should be cut off.

The earliest of them even went to the extent of awarding the capital sentence in such cases and this remained in the criminal procedure code till Kalidasa and sometime after also.

But the truth of the fact was that under the influence of the Dharmasastras, the principles of morality of the ordinary man in the street were so ingrained in the people that according to the testimony of the greatest poet of Ancient India, cases of theft had to be cited only from hearsay (or from lawbooks). That this was no poetic exaggeration is proved by the fact that in the large standing army of Chandragupta I consisting of ten to twelve lakhs, there could be detected, if at all, theft of a few drachame or copper coins alone. This is recorded with admiration by the contemporary Greek His-

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torian Megasthanes who visited his court at the time.

Our ancestors were also very well aware of the fact that men are not born criminals, but only become so by the environments in which they find themselves. The stock example being Valmiki, the highway robber turned saint was ever before them.

Though our lawgivers in the beginning advocated the extreme penalty of the law for murder, they were not slow to realise the extreme inhumanity of such a drastic procedure.

Kamandaka in about the 5th Century A.D. decreed that this capital sentence should never be resorted to except for the highest treason depriving the king of his kingdom. Parasara had already introduced the custom of the criminal himself proclaiming to the world his offence and beg for pardon at every house-door. Even prior to him Gautama in the centuries preceding the Christian Era had prescribed a course of *praayaschitta* by complete fasting for seven days to expiate for his sins.

Our lawgivers, prompted by merciful motives, decreed that old people beyond 80, and young boys less than 16, women and sick people were to be inflicted only half the punishment.

The humane character of our legislation could be inferred from the way in which such expiations were permitted. The judges were asked to go into the causes that prompted the crime; Asoka suggested periodic revision of sentences. If modern psychologists have advocated reformatory punishment to the culprit by looking to the past, present and the future of the criminal, Kautilya and more particularly Asoka in his Rock Edicts, finely anticipated them even in the centuries prior to the birth of Christ. Bana also declares that people started on the path of crime cannot be reformed except through sincere repentance.

On the ethical plane, again, a system of the 'three debts', the *rinatraya*, binding every man at birth was evolved and he could have the *adhikaras* for relinquishing all worldly ties only after absolving himself from them.

The king concentrated into himself magisterial and judicial power in Ancient India. The *Mricchakatika*, a socio-political drama, provides us with an interesting account of the criminal sessions then. The system of the jury helping the presiding judge in sifting the evidence is almost exactly modern. But the point to be noted is that the king reserved to himself the right of annulling or overriding the judge's sentence. Before the actual execution of the criminal, again the crime had to be tom-

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rommed throughout the important thoroughfares. Divine ordeals like the accused being asked to put his hand in burning fire (to be adjudged innocent if his hand come out unscathed) were also resorted to by the judges. Corroborative or circumstantial evidence was also let in almost exactly as at present. Politically unsettled conditions of the time sometimes unfortunately interfered with the execution of such sentences and before Charudatta adjudged guilty, could be hanged, the old king had been replaced by another who granted him reprieve.

In some contexts, mercy petitions could also be presented to the king and the sentence could also be cancelled or commuted exactly as at present. The king's birth-day festivity or his victory over an important enemy might become the occasion of national rejoicing and all criminals could then be freed under a royal amnesty.

Kautilya again specialised in the system of introducing a system of graded fines by which the rich black-marketeer could buy his reprieve by paying large ransoms to the ruling sovereign. This has been ridiculed by Dandin as *'Maurya Datta Vara'*, a boon granted by the Mauryas to the criminals.

Caste-consciousness can be eradicated only if one is filled with regard for DHARMA and with BHAKTI and JNANA. A holy man, a sage, or a wise man, has no consciousness of caste since he is full of BHAKTI and JNANA. When DHARMA wanes in the acts of men, BHAKTI ebbs in their hearts and JNANA is eclipsed in their minds. Then caste distinctions get underlined.

When people in high places plead for the abolition of caste, they must also at the same time plead for an increase in DHARMA, BHAKTI and JNANA. By merely crying that caste distinctions should go, they would be only accentuating the distinctions. It would be like asking a child not to think of the monkey when drinking the medicine. When DHARMA, BHAKTI and JNANA take deep root, the caste differences will recede to the background. We adore great JNANIS and BHAKTAS irrespective of their castes. The greatest and noblest among us looked on themselves as the lowest.

Arrogance of caste-superiority is a sin according to our SASTRAS. Caste indicates duties and everyone ought to do the duties that pertain to his caste with humility and devotion and not pride himself on his caste. Everyone, whatever his caste, should think that he is a NIKRSHTA and not an UTKRSHTA. In Srirangam there is a tradition that when one is called to receive temple honours, he should respond with the words 'Nayinnen' meaning one lower than a dog, has come. This humble attitude is clearly expressed in the songs of the Saiva and Vaishnava Saints.

H. H. Jagadguru
Sri Sankaracharya of Kanchi.

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ART TO ORDER!

It is unfortunate that there is a growing tendency now for Art being regulated, controlled, canalised and even regimented. This threatens seriously to impair its progress and affect the natural growth which alone can give it vitality and life.

S. R. Krishnamurthi

ART has been rightly described as the outward expression of an inner urge, the objective depiction of a subjective inspiration. To be realistic, it has to be individualistic for, if it is left to be solely moulded and formed by extraneous forces, it is apt to lose its value and would be nothing more than a mere mechanical reproduction, a copy of an ideal or an image, essentially imperfect and lacking in life.

Real art can best develop only along individualistic lines, untrammelled by norms and standards, rules and formulae.

It is unfortunate that there is a growing tendency now for Art being regulated, controlled, canalised and even regimented. This threatens seriously to impair its progress and affect the natural growth which alone can give it vitality and life.

Of course this is not to deny the existence of or the need for distinctive types of art in various fields like music, dance, drama, architecture and sculpture. Time and place have formative influences and so we have the Graeco-Roman, Saracenic, Mughal, English and American patterns.

There is also great scope for adaptation and compromise, for it is not infrequently that art is enriched by diversity and balance through compromise, achieving unity without fusion. There can be a democratization of the way of art, meaning a freer exchange of thoughts and ideas and the liquidation of rigid and ineffective systems imposed from outside.

Art is a living force. We can no more make it uniform than we can life. Can we have uniformity of height, complexion, qualification, features etc.? Indeed it is the difference that gives the stamp of individual personality and without this Life and Art would be drab, dull and monotonous.

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This is not to deny the value of standards. To ensure the purity of Art there can be no compromise with principles or standards of which there should be a minimum. It is, however, not necessary to lay these down, for real Art will automatically satisfy these unwritten laws and principles. These in fact provide the facilities for the natural growth of Art towards perfection, like the torch showing the pitfalls ahead.

Art can be guided, helped to grow and given all facilities but it can neither be pushed nor imprisoned. Art lives or dies according as its progress is based on suggestions or directives. Patronage is essential, a discerning, appreciative, understanding patronage and not the superior, directive type. Serious, sensational, sceptical, facetious and indignant criticism without basis will smother art sensitiveness.

The real artist is always teachable, flexible and ready to try the new thing. He is open to experience. Art grows in an atmosphere of constantly cultivated appreciation. Art that does not engender a sense of humility, that does not make one intensively aware of how much there is to know is not real Art.

But such an insight has to arise from within and cannot be imposed from without. Art perfection cannot be achieved by rules and formulas, directions and orders. Indeed, it is not a destination but just a road with some sign-posts.

It has to be left to the individual to go along the road in his own way, guided by his inner sense of beauty, inspired by that unknown latent spirit which alone can breathe life into his Art.

Beauty is no quality in things themselves, it merely exists in the mind which contemplates them and each mind perceives a different beauty. One person may even perceive deformity where another is sensible of beauty, and every individual ought to acquiesce in his own sentiments without pretending to regulate those of others.

—Hume

* * *

It is the dharma of the artist to present to us the timeless vision of the universe, conceived not as an external phenomenon but as a picture within himself.

—A. K. Coomaraswamy

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SEKOU TOURE

ALONE among French West African colonies, Guinea has chosen to say "No" to the new French Constitution put to nation-wide referendum by Premier Charles de Gaulle last September.

In terms of the referendum which was characteristic for its military efficiency, de Gaulle snapped the French ties and granted complete independence to Guinea effective from the midnight of September 30. The French flag no longer flies in Guinea.

If any single person or entity was responsible for Guinea's new sovereign status, it was Monsieur Sekou Toure, her 36-year old, tempestuous and outspoken Nationalist Premier.

Here is the background for this dramatic development which, however, might have had an earlier start. A short while before the referendum, de Gaulle had been on a visit to Guinea when M. Toure addressed a public meeting. de Gaulle was seated on the platform. Sekou Toure in the course of his speech is reported to have thundered: "We prefer poverty in liberty, to riches in slavery." As a sequel to this incident, de Gaulle cancelled the dinner which he was to have had with Toure that night. Toure, on his part, violently reacted to this rebuff and intensified his campaign against France. Result: Guinea rejected the new French Constitution by a 90% majority.

Guinea till lately a French colony in West Africa, is a potentially rich country of 2,500,000 people. It has an area of 95,000 square miles. Conakry, which is its capital, is also a port. The country's interior, however, is mountainous and full of forests. Lately attempts have been made to exploit her rich bauxite deposits with the help of foreign capital. Otherwise, the country is predominantly agricultural, and, bananas constitute its major export.

Occupied by France in 1890, Guinea now joins the company

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Ghana, Libya, Morocco and Tunisia, with Nigeria soon to follow as a new African State since World War II. France will withdraw her Public Service men, technicians and Army service men, stop financial assistance and remove the tariff protection offered to coffee, banana and other exports.

But the young Premier is confident of delivering the goods with or without France's assistance. In fact, he has as much as made French statesmen understand that he would continue to have a soft corner for France and would avail of any help France could offer, failing which he would not hesitate to seek assistance elsewhere.

Described as a skilful and rather impassioned speaker, the young political chief of Guinea nevertheless is a man of iron will. He rose to eminence *via* the ranks of African Labour Union Movement. He can be sweet when he chooses but terribly sour when the situation warrants.

The key to his enormous success at the recent referendum is said to be his appeal to women-voters, with whom he is said to be particularly chummy. In fact, when on the morning of October 1, 1958, the women of Guinea clad in pink robes and green headgear gathered before his home to felicitate him, he was a sad man at heart and told those women that it was not the time for dancing but for heart-searching.

After unsuccessful attempts to win a Deputy's post to the French National Assembly M. Toure succeeded in 1956. Prior to his Union activities he had been in the Postal Services of Guinea where his organizational ability brought him to the fore. After World War II he became the President of the West African General Confederation of Labour.

Although this organisation is Communist-dominated—he had been a 'pilgrim' to Moscow and Warsaw—M. Toure has never irretrievably identified himself with the Communist Party. He starts public meetings with prayer which the Catholic Christians of Guinea characterise as political expediency. M. Toure has helped devolute secular powers from Moslem chiefs. Indeed for a long time he was considered as a promising mediator between metropolitan France and her colonies.

M. Toure traces his ancestry to the Chief of Samroy who fought the French out of West Africa and perhaps that accounts for his aggressive nationalism.

There are at present evidences of slight acerbity and strained relations between Guinea and France, but as facts have to be faced as they appear, it is not too much to expect of the statesmen on either side to devise a workable *modus operandi* by which the interests of both States, old and new, could best be served.

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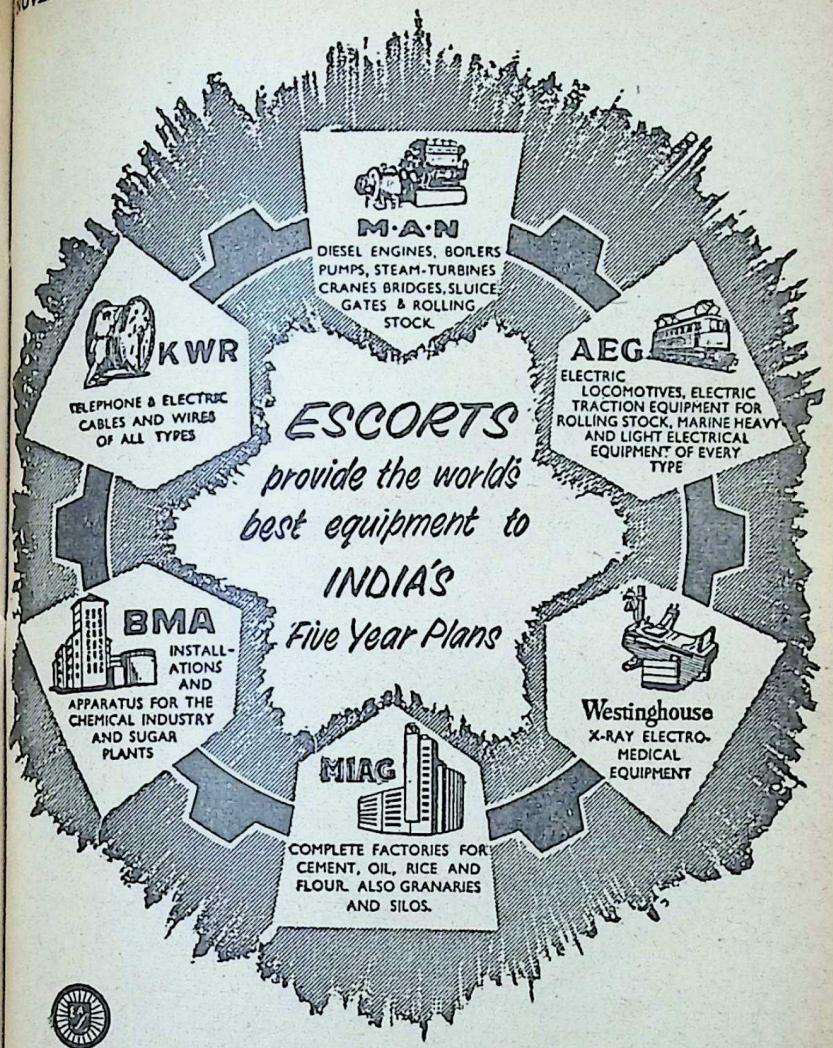

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CHILDREN'S DIVINE TREASURE: By Swami Sivananda. Published by the Yoga-Vedanta Forest University, P.O. Sivanandanagar, Rishikesh, Himalayas. Pp. xvi+320. Price: Rs. 3/-.

THE moulding of the young is and should be one of the most essential programmes of every nation. Swami Sivananda. a divine lover of children, realizing keenly this need has, in the book under notice, laid bare the hidden treasure, containing valuable gems in the form of instructions, suggestions, advices etc. for the shaping and upkeep of the physical, moral, intellectual and spiritual constitution of the young. The comprehensive code prescribed by the experienced and accomplished Swamiji for the children is such as would, if conscientiously followed by them, entitle them to a noble form of existence here at present and hereafter in the births to come.

—*Dr. A. S. Gopani*

VAISHNABA LYRICS. By Motilal Das, M.A., B.L., Ph.D. Published by Sjt. Pritirani Das, Assistant Secretary, Bharat Samskriti Parishat. First Impression, June 1954. Pp. x+98. Price. Rs. 3/-.

THE book under notice contains matchless lyrics translated into English. The lyrics, all of them, are the highest achievements so far as medieval Vaishnava literature of Bengal is concerned. Almost all of them are superb in imagery, artistic in description and fresh in their charms. They deal with Love Divine, Human Sufferings and kindred subjects. Simple and pourings of heart as they are in words of joy and beauty perennial, they establish an easy hold on the reader's mind and heart. The pensive sweetness running through the harmonious melodious flow of words is incomparable. We bathe in the sanctifying tears when the beloved weeps in the bliss of union as well as in the throes of separation unfailing in their appeal. These lyrics of love divine are the inexhaustible sources of wonder and delight.

Postscript of a letter by the French savant Monsieur Romain Rolland placed at the beginning of the book is an eloquent testimony to the enchanting splendour of the lyrics translated.

It is a fact now known to all that it is very difficult, if not impossible, to translate as faithfully as can be legitimately expected, the spirit of the idioms, turns of phrases and modes of expressions of one language into another. Still, the translator Dr. Das has succeeded in the task undertaken by him quite admirably and enviably. He is entitled, therefore, to our unstinted compliments.

—*Dr. A. S. Gopani*

WHITHER RURAL-INDIA?—Part I. By Smt. Malle Gowda. Copies available from Sri P. C. Chikveeriah, Jayashankar Trading Home, Main Road, Chickamagalore P.O. (Mysore State). Pp. 168+xii. Price Rs. 2.25 nP.

IN this book Smt. Malle Gowda depicts the pitiful plight of the lot of Indian villagers and condemns in strong language the neglect of the authorities even ten years after in-

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pendence towards their better-ent. The author's main target of tack is the recommendations of e Planning Commission to fix a iling on land on the basis of acre- and income. The criticism e mainly levelled against ceiling is at it will cause the emergence of new class of dissatisfied agricul-rists, who in their turn will ulti-tely bring Communism into the untry. In support of her argu-ent she has profusely quoted from e speeches of politicians and edi-ials of daily newspapers, which re absorbed nearly half the book. en in spite of all this, one is at a ss to understand the logic of the nclusion how land-ceiling can e rise to Communism, which can ly take its root in unequal eco-mic structure instead of being an fective check to its spreading. In nutshell the author wants to keep e hands of the planners off the nd and leave it as it is, and at e same time improve the condi-n of the rural population by ab-rbing the excess landless agricul-rists in industry or Government rvice. But for such wishful nkings the book is informative the problem of village uplift and e necessity of economic develop-nt through peaceful means.

—*P. Raghunath*

DHUNIK RAJNITIK SAMVI-DHAN (in Hindi). By Gurumukh Nihal Singh, Prabhatkumar Majumdar and Gopaldas Bhar-gava. Published by Macmillan & Co. Ltd., 276, Dr. Dadabhai Nao-roji Road, Bombay-1. Price Rs. 10/-.

HIS book ably written by Messrs. Gurumukh Nihal Singh, Prabhat-kumar Majumdar and Gopaldas Bhargava, marks an important step forward in realising works of high merit on modern Constitutions in Hindi. This new volume, therefore, is both welcome and useful. It is the first major Hindi work of its kind. It is scholarly and indeed constitutes a splendid example of the great quality which Indian scholarship can achieve.

As the title indicates, the authors have endeavoured to give, within the range of a single volume, a balanced, comprehensive and vivid account of the development and working of the Constitutions in ten leading countries of the world, including five members of the Commonwealth of Nations (Australia, Canada, Great Britain, India and South Africa) the rest being the United States, the U.S.S.R., France, Switzerland and Ireland. Although the authors, quite properly, limit the bulk of their analysis to the exposition of these various constitutions, the book includes also a comparative discussion of them in their varied aspects and their impact on the social, economical and political life of their respective countries.

The book is designed at once to cater to the needs of our students and to provide an interesting and useful guide in an outline of modern constitutions for general readers. It has all the virtues of a work by experienced publicists—lucidity, systematic treatment, up-to-dateness and a sense for realities. It has not been compiled hastily and the text bears many evidences of a careful revision.

—*Z.K.M.*

PILGRIM'S TRAVEL GUIDE (Part I). (South India). By V. R. Ragam. Translated from the original in Telugu. Published by Sree Sitha Rama Nama Sankirthana Sangham (Regd.), Sri Rama Nama Kshetram, Guntur. Pp. 344. Price: Rs. 5/-.

SOUTH INDIA has attracted by its majestic temples people from far and wide from time immemorial. To see India in its true colour, to see its

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artistic and architectural monuments which are the offsprings of Indian genius unaffected by the Mughal influence, one should see the *kshetras* of South India. But a great handicap was that we have not had enough information about places where they are located and this lack of a proper guide was felt for a long time.

The book under review overcomes this longfelt want. Being the result of first-hand observation, it is of great benefit to casual readers, pilgrims and tourists. It is a reliable guide and has a large number of excellent photographs.

—*A. P. Chandrasekharan.*

THE TENTH YEAR OF FREEDOM: AUGUST 1956—AUGUST 1957. Published by the All-India Congress Committee, 7, Jantar Mantar Road, New Delhi. Pp. 420+xxviii. Price: Rs. 3/-.

THIS volume records the achievements of the Union and the State Governments of India in different spheres of national development during the first decade of Indian Independence. To all those who are interested in knowing what developments India has made in social and economic fields this is a boon. The charts and statistics forming part of the articles are much helpful. For students of Indian affairs this is undoubtedly a 'must'.

—*A.P.C.*

OUR FOREIGN INDEBTEDNESS. (A Symposium). Published by the "Kalki," Kilpauk, Madras. Pp. 64. Price: 75 nP.

IN this brochure there are altogether eighteen articles dealing with the different aspects of India's mounting indebtedness and pointing out different means to overcome the crisis. The contributors are all eminent persons who have made a mark either in the sphere of economics, administration or business and are hence competent to speak with authority on the subject. Originally these articles had appeared in the *Kalki*, the Tamil Weekly which conducted the symposium.

This brochure will be found useful by men of different walks of life, from the student to the legislator.

—*P. Raghunath.*

WOMEN. By M. K. Gandhi. Published by Navajivan Publishing House, Ahmedabad. Pp. 112+viii. Price: Re. 1/-.

THE NAVAJIVAN PUBLISHING HOUSE is doing yeoman service in the cause of spreading the teachings of the Father of the Nation. This book is an abridged version of one of their earlier publications, namely, "Women and Social Injustice". Gandhiji's writings and teachings on all topics concerning women are included in the present publication. Gandhiji had great concern and striven hard for the uplift of the Indian women whom he called 'the mothers of the race'. He always raised his sincere, strong voice for the abolition of social evils that curtailed women's freedom and well-being. But it makes sad reading that many evils that Gandhiji pointed out persist even after a decade of independence.

—*P. Raghunath.*

(1) GAUTAMA ASHRAMA — AHALYA (2) RAMAYANA VISWAMITRUDU (both in Telugu). By Kaluri Vyasamurti. Copies can be had from the author, Padmanivas, Ramaraopet, Kakinada. Price: As. 14/- and As. 12/- respectively.

VALMIKI in *Ramayana* has written about Ahalya and Indra at two places, in the Balakanda and the Uttarakanda. In the first place Indra is reported as saying in the presence of Devas, Rishis and

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aranas that he has caused anger Gautama and thus fulfilled 'Sura-rya'. By this Valmiki apportions e responsibility to Gautama. In e latter place Valmiki again ings in Ahalya and Indra together connection with the incident here Indra was brought down to nka after Ravana's invasion of raloka, thus supporting the 'Sura-rya' mentioned earlier. By this e fall of Ravana, the death of drajit and the total annihilation Rakshasas had been achieved. e present author has beautifully erwoven the full significance of ese episodes in his commentary.

In the second book the author has ccessfully brought together the isode of Viswamitra which is ven in a dramatic manner by ge Valmiki. Sri Vyasamurti has ought these intricate niceties lden in the diction and style of lmiki *Ramayana* successfully and editably by his lucid commentary.

It can be said with confidence that ese two books mark a new trend commentary writing and, there-re, the Government, Universities d Educational Institutions would well to encourage and support e author in his efforts and induce n to write many more such com-ntaries.

—*Acharya T. A. V. Dikshitar.*

ACKNOWLEDGEMENTS

FAREWELL, MY FRIEND and *THE GARDEN.* Two Novelettes by Rabindranath Tagore. Translated from the Bengali by K. R. Kripalani. Published by the Jaico Publishing House, Bombay-1. Price: Rs. 2/-.

THE GOLDEN BOAT. By Rabindranath Tagore. Translated by Bhabani Bhattacharya. Published by the Jaico Publishing House, Bombay-1. Price: Rs. 1.50 nP.

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THE TALISMAN. By Sir Walter Scott. Price: Rs. 3/-; *THE CORSICAN BROTHERS.* By Alexandre Dumas. Price: Rs. 2/-. *THE IMPOSTER.* By Jean Cocteau. Price: Rs. 1.50 nP. Published by the Jaico Publishing House, Bombay-1.

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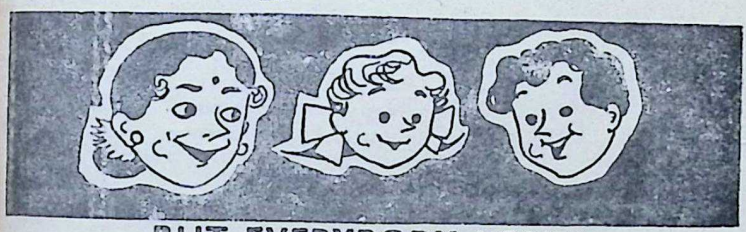

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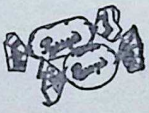

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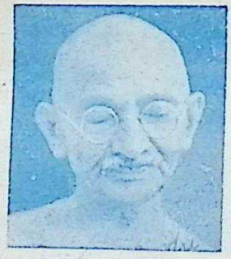

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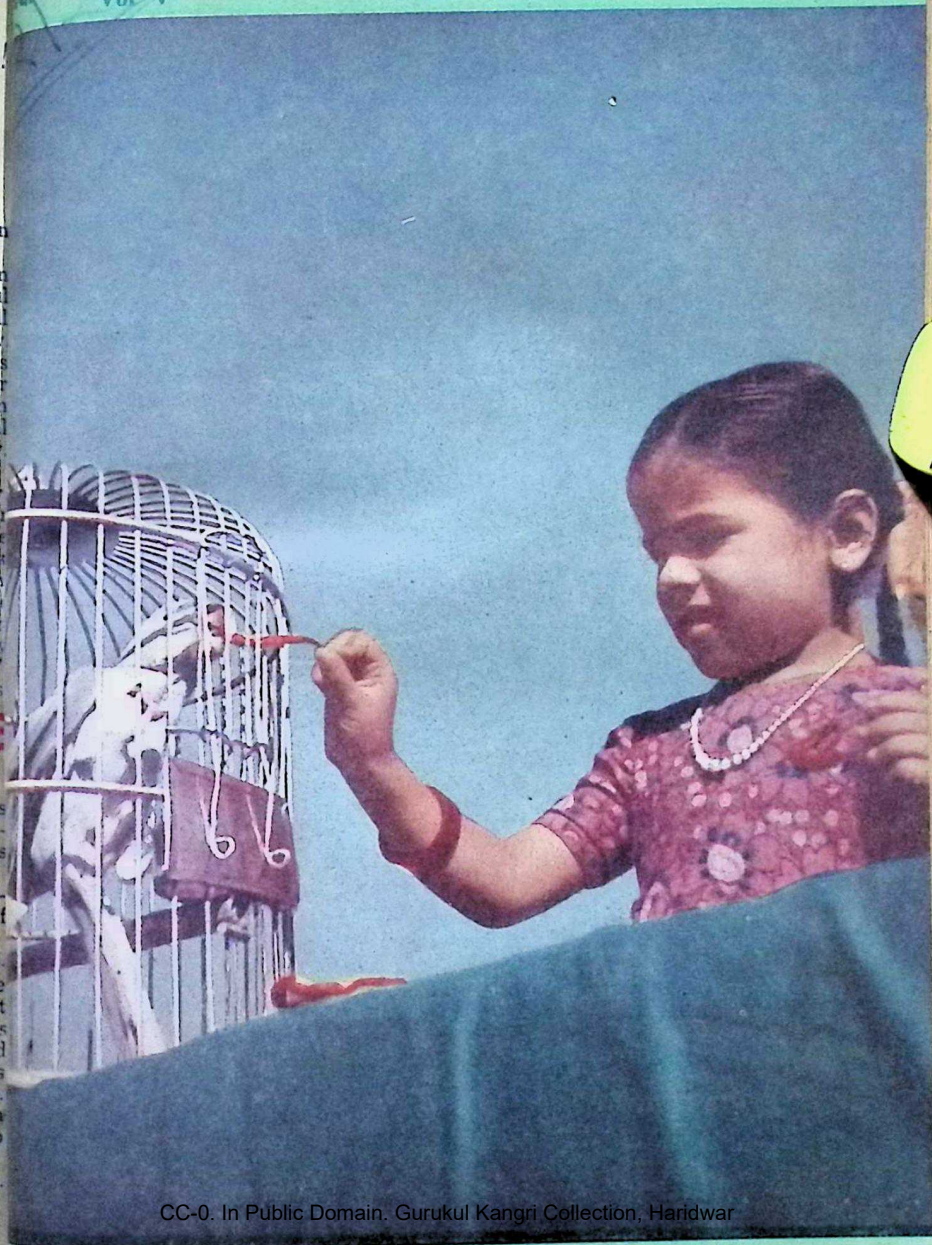

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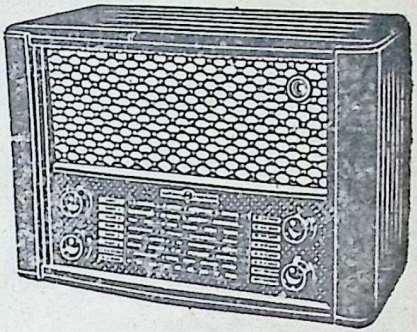

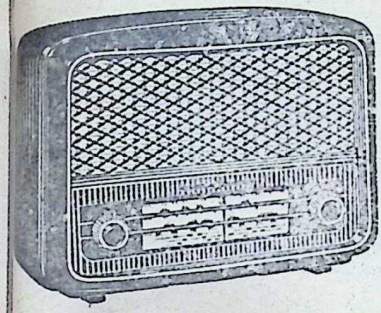

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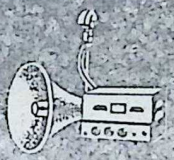

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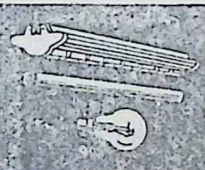

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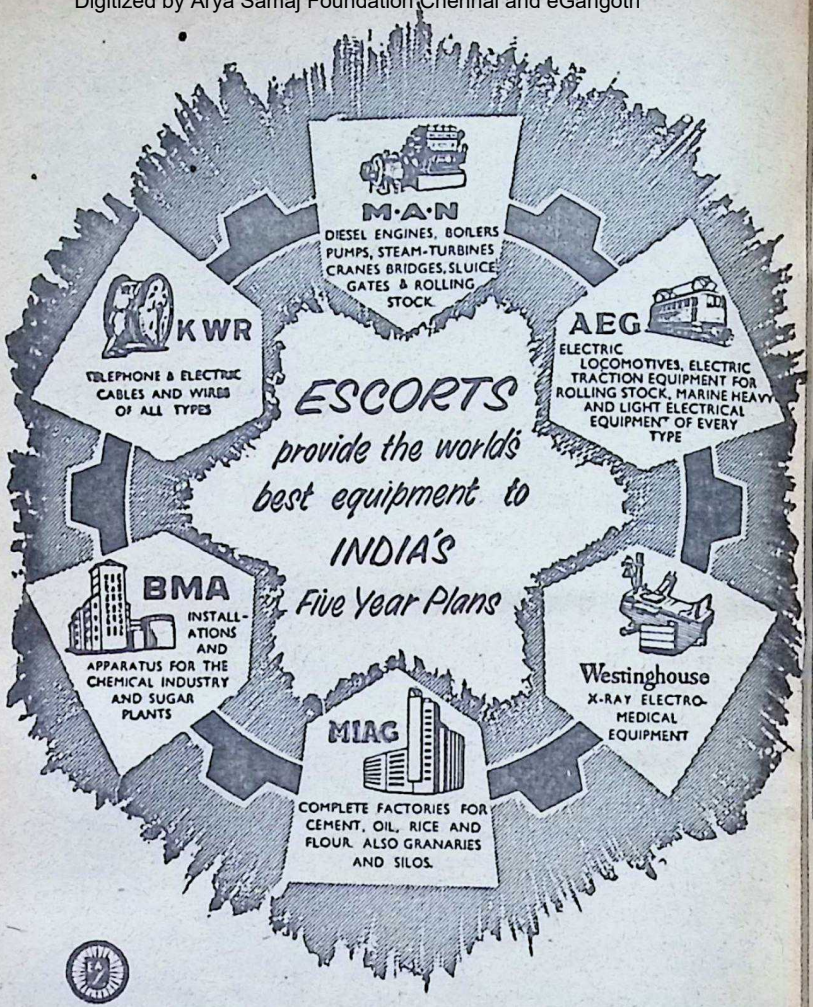

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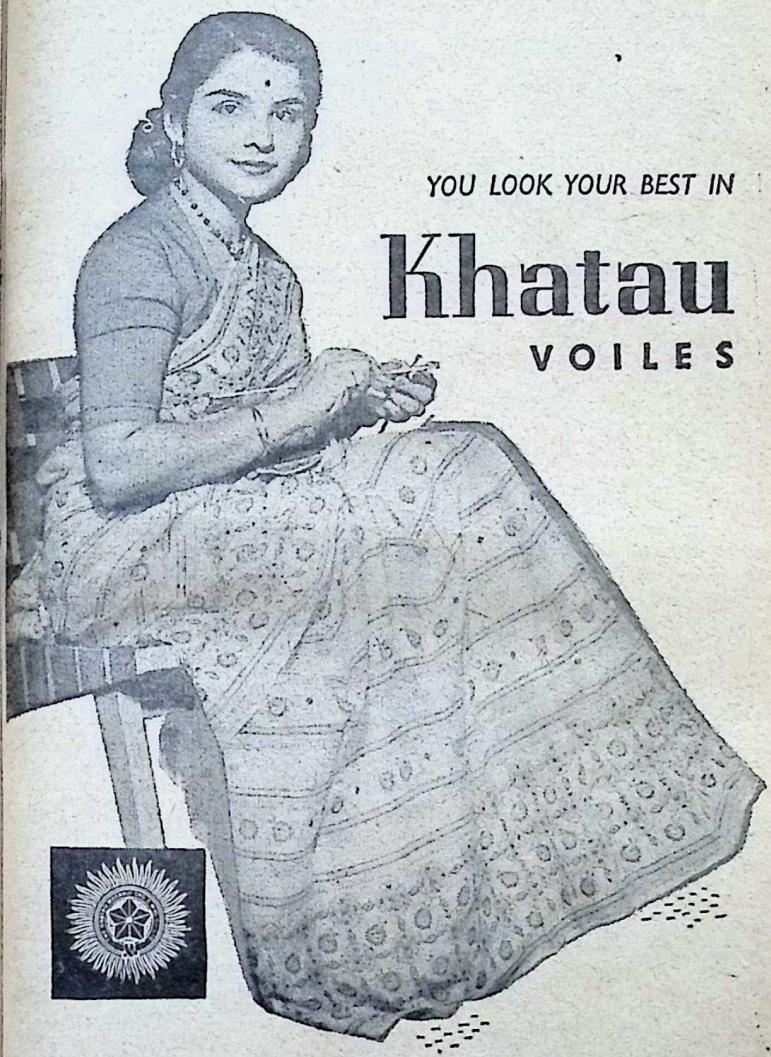

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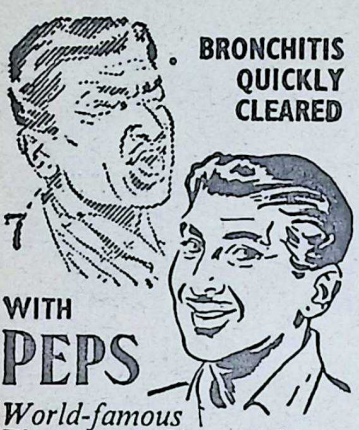

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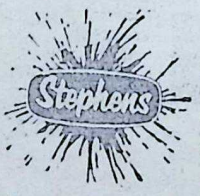

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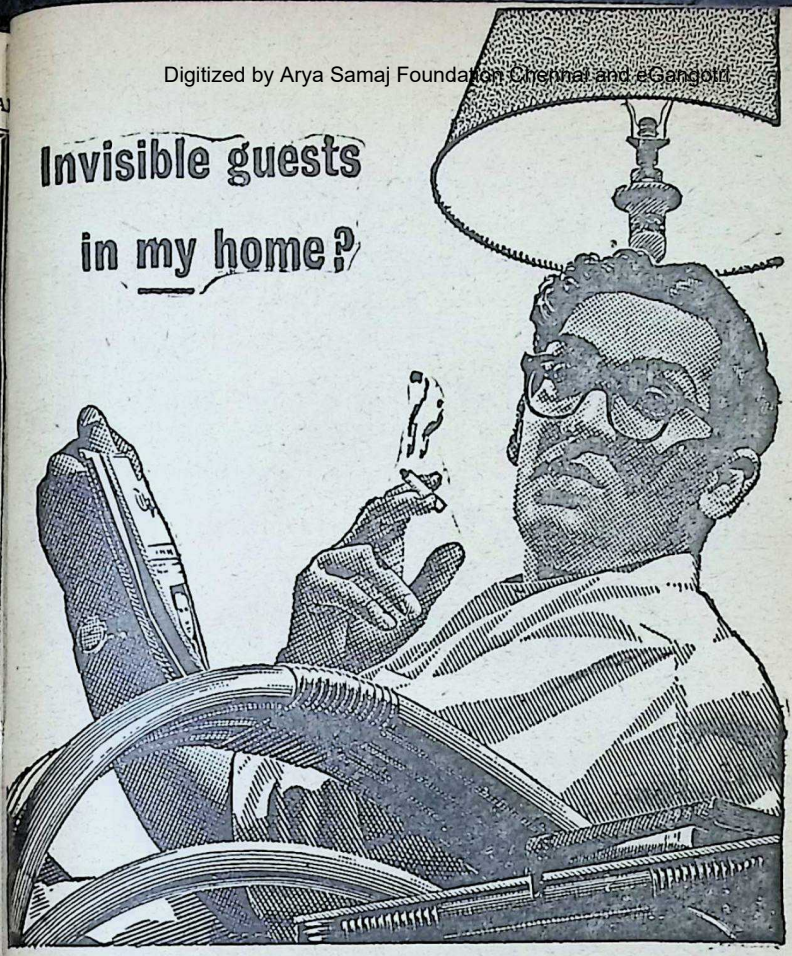

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Dirt? But my home is perfectly clean...

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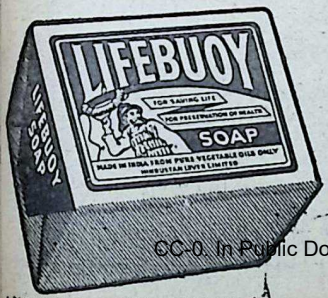

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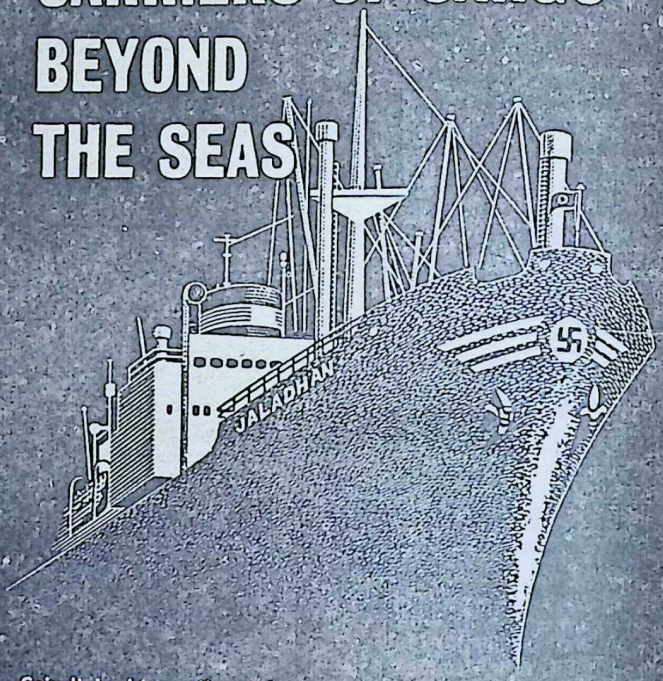

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Fortnightly, Devoted To Life, Literature and Culture

Vol. V NOVEMBER 30, 1958 No. 9

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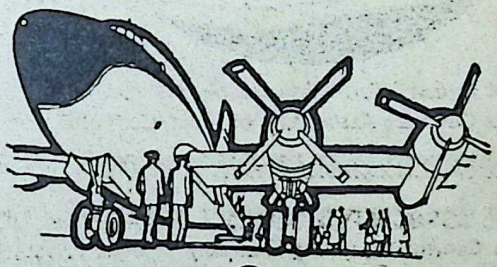

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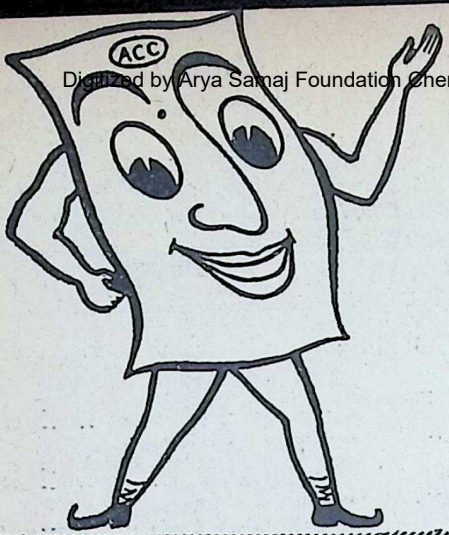

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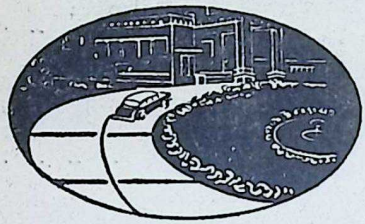

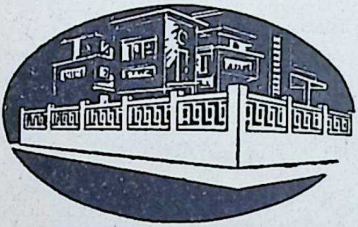

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

BHAVAN'S JOURNAL

Vol. V NOVEMBER 30, 1958 No. 9

THE QUEST OF THE DIVINE

अचिकित्वाञ् चिकितुषश् चिद् अत्र
कवीन् पृच्छामि विद्मने न विद्वान्।
वि यस् तस्तम्भ षळिमा रजांस्य-
जस्य रूपे किमपि स्विद् एकम् ॥

Unknowing I ask of those who know—the sages—
as one ignorant for the sake of knowledge:
Who is that ONE who has upheld the six spheres
in the form of the Unborn?

—Rigveda. I. 164-6.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 167

★ U. S. HOME LIFE ★ A WOMAN'S WORLD ★ U. S. THEATRE

Bharatiya Vidya Bhavan,
Bombay.
NOVEMBER 30, 1958

MY YOUNG FRIEND,

FROM the 9th June began our 20 days' stay in New York, filled with visits, interviews, lunches, dinners—an almost staggering round of activities. God alone knows how we survived them.

I must now hurry up with the events. Every day, Shakuntala, the indefatigable, came to New Weston; took charge of the little kitchenette in our suite after we had cleared the morning fog with a cup of tea. She would then do her work or attend to ours, later leave for some distant place to which she would patiently trudge. She would be back in our room in the afternoon working at the typewriter or presiding over the kitchenette to cook her spare meal. Gupta would be there too, most days, looking after the correspondence and a few other things, bringing old Indian newspapers from the Consulate. Lyra would come now and then to pilot Mummy through her shopping adventures.

Mrs. Ludwig would come too; sometimes her husband also joined us at a meal, if we were having it in our own. Sometimes Mr. Meril'at would keep us company. Only these friends enabled us to keep pace with life in New York which rushed past us in a huge torrent, turbulent and noisy.

On the 10th, Mr. Merillat accompanied us to the Lincoln Centre, a grand project for an entertainment centre *cum* museum, sponsored by the Rockefellers. What were and are slums will soon be convert-

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d into one of the wonder-cen-es of the world. From the lans it was easy to see that the rchitects had planned the cen-e not for these times, but for he future when the nuclear ge would have brought new nd still new technical wonders. he theatre and the Music Hall, hen completed as designed, ould be a monument to Ame-ican imagination and skill.

Mummy pursued her favou-ite idea with the director: an xpert in European music hould visit India, study Indian lassical music, and with the nowledge of both, create a new echnique, harmonising both ypes of music.

Mr. and Mrs. Howard of the ord Foundation did their best o make us feel at home. I had et Mr. Howard in 1951 when e, as a member of a Ford oundation delegation, with Mr. aul Hoffman at the head, met e in New Delhi; that had led o the Foundation's first help in tablishing extension centres at nand and Lucknow. The owards had also met us in ombay. In New York we met em several times; had lunch ith them; visited their house n Westchester, a suburb of ew York, on a Saturday and in eir company, saw *My Fair ady*.

Gopala Menon, our Consul eneral, was good enough to vish attention and care on us. is wife also came down to New York before we left to preside over a dinner where we met several men and women of distinction.

The Hays were very kind too. They had met us in Bombay and Hays and myself being lawyers had taken to each other at first sight. On 12th, he called on us, took us to his spacious office, where forty lawyers—some of great eminence—work; then to a fashionable club where he had invited a representative gathering of lawyers, businessmen and public men. As usual there were speeches. People's interest in India had evidently grown beyond what I had anticipated.

On Saturday, the 14th, the Hays took us to their country-house at East Chester, a woodland suburb within a hour's ride from New York. On the way they pointed out to us their daughter's home, where we met their small grandchildren. In U. S. A., on marriage, a young man buys a new small house for himself and his wife, staying in the parental home being unthinkable.

Then we went to the Hays suburban house in a sequestered locality—an old stone-building appropriately modernised with a small garden, a swimming pool, and a patch of dense forest running down to the river. One cou'd never imagine that within such a short distance of the most industrialised

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city of the world there could be a picturesque hideout like this. In India we would have to go to the Himalayas to find such a spot. Our hosts had invited a few friends with whom we spent a pleasant evening.

We dined with our old friends, the Daves, at their home. After ten days of cold and boiled vegetables we found a Gujarati dinner very welcome.

In America, domestic work has to be done by the wife, often shared by the husband. Except in families with very large means, domestic help as we have in India is simply unthinkable. That is why we find wives of officers of standing in our Missions, who are attracted by the glamour of living in a foreign country, soon find out how lovely India is.

A maid, we are told, ordinarily would attend for not more than four hours and has to be paid atleast five dollars per day. She will have to be provided with lunch cooked by the mistress of the house, the lunch would have to be to her taste. Sometimes she might even bring a friend who too must be provided with food, if you want to keep her goodwill.

Mummy was soon immersed in the whirlpool of the activity of American women. She spoke at various women's associations and made friends. We were also invited to the Bureau of Social Affairs at the United Nations, where I spoke on the social progress in India. Once we were lost in the wilderness which houses the U.N.O.

The International Council of Women and its affiliated national councils are an influential body in most countries of the West. Wherever we went, Mummy was invited by them. In New York the Council is very influential. However, modern women are very exclusive. They insist on sharing men's functions, but their own functions they keep to themselves. Thank God it was so, for if invited I would have felt like a fish out of water.

The American woman is free as in no other country on earth. The stores, with their magnificent shop windows, are mainly intended for her. More often than not she is as educated as her husband if not more. She is passionately devoted to beauty, strength and smartness. She enjoys all the benefits of the formal courtesies which the canons of chivalry impose upon men. As a rule, she is a member of one or more women's associations where the spirit of 'We Women' finds full expression. And she is fully conscious of her position and prestige.

We met several lady scholars, also a Congress woman. Mrs. Eleanor Roosevelt whom, however, we could not meet

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this time, a statesman in her own right, still dominates the public life of U.S.A. It was a treat to discuss international affairs with Mrs. Mary Lord who has succeeded Mrs. Roosevelt as the Chairman of the Human Rights Committee, or Miss Vera Deane, Secretary of the Foreign Policy Committee.

We had the privilege of spending time with some friends and observing the domestic life in U.S.A. at close quarters. We met quite a few American ladies. With my limited knowledge and with casual contact it is difficult to generalize but I can take our friend, Mrs. Watumull—Watumulls have been our friends for years—as the type of the best in American womanhood. She is an ideal modern woman. She efficiently runs the Watumull Foundation to which so many Indian students owe their higher education; she also makes a very comradely and devoted wife, Mr. Watumull himself being the composite product of Indo-American influences, combining Indian gentleness with American efficiency. She is also a very affectionate mother and a leader of social life in Honolulu as she once was of Los Angeles.

o o o

The people with whom we came into close contact belonged mostly to that class from which come the professors, the lawyers, the administrators, the executives, the public workers and generally the self-made men in their dynamic years. In all societies such men, by their work, thought and leadership, form the creative core of the nation, for theirs is the way of life which replenishes social and cultural vigour. In this section, married life struck me as a remarkable partnership of understanding and confidence, both harmonious and happy. In the family, the wife not only runs the home, but acts as a helpful working partner to further the husband's career, and in some cases, the husband likewise becomes an active helpmate of the career-seeking wife.

Husband-wife relations in U.S.A. fall under the familiar categories; first, the wise husband and the affectionate wife who looks upon him with respect; second the husband and wife both well contented partners who have come to a tacit understanding and blended their life in harmony, neither being aggressive or domineering; third, the quietly aggressive husband and the wife who without being aggressive rules the husband whom she had once adored and now loved to mother; fourth the dominant protective husband and the adoring wife who has scarcely got out of her honeymoon fascination. These are eternal categories in a well-

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ordered society all the world over.

When Indian women become highly educated and economically independent, I should not be surprised if the husband-wife relations fall into this pattern, though, perhaps, the Indian woman may choose not to lose her moral grace which comes of linking her life with her husband's in unaggressive unity.

In America, however, in most cases, the man, occupied with his job in a world of high competition, cheerfully accepts the dominant role of the wife, sometimes with an indulgent shrug of the shoulder; often because he knows no other world. I do not know whether men in America have an articulate urge, so universal in a man's heart, to hunger for a haven of peace where he would forget his worries in the arms of a loving, waiting, self-effacing wife; but as things are, men in U.S.A. had better learn to forget the urge.

One bright young man, when asked as to when he intended to marry, replied with frankness: 'Not an American woman. She is too dominating.' Perhaps it was a delicate compliment to Mummy. Anyway, I have little doubt that my friend will succumb as soon as the appropriate partner appears on the scene.

In America, as in all countries, outside the sound core of society lies the sector of sex-obsessed people, the profligates, the playboys, the glamour girls, the self-indulgent and those who live by pandering to their needs. In a people so virile, so creative and so generous as those of U.S., it was distressing to see the dominance and influence enjoyed by this sector. This special position arises from two factors; the immense wealth which the sex-obsessed sector commands and the unabashed way in which it flaunts its needs and advertises its misdeeds.

Such needs and misdeeds are not uncommon in other countries; we have our variety too, though our poverty and social tradition limit its dominance. In most countries, however, the social conscience imposes some control over a public display of the vagaries of this section. In the U.S.A. and in one or two other countries of the West, the control, if any, is very tenuous.

Here, I may, without irrelevance, refer to the growing malady which, threatening modern life, is even reaching our shores. Freud, who has considerable influence in the West, has given this sex-obsession a pseudo-scientific validity and thereby given respectability to 'companionate marriage.' It is not marriage of two people who pledge themselves to live as

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loyal comrades; it is only a temporary association of two egotists in search of 'good time'; 'a partnership which changes with the season with side-line excursions.' They call the cementing bond 'love.' However, it is not Dante's divine love for Beatrice brought down to earth; nor is it Shakespeare's—

'When liver, brain and heart,
These sovereign thrones, are all supplied and filled
Her sweet perfections with one self king.'

Nor is it Goethe's affinity which transmutes two lives into one. It is not even enveloped in a cloud of romance as in 18th century Europe. It is just sex, physiological, hedonistic, hideous, as in later Roman plays. No sooner it affords a little less pleasure or material comfort, no sooner a more tempting party appears on the scene, it disintegrates.

This concept of marriage wherever it has acquired a hold, has been the cause of a threefold social ailment. First, a rapid increase in neurotics and social wrecks; secondly, an atrophy of parental love, favouring childlessness or dislike for or neglect of children; and lastly teen-age crimes.

But the sound instincts of human nature have been asserting themselves in U.S.A. The core of the nation is alive to this danger. There is a sub-conscious reaction to these extravagances. The religious denominations are on the move. Many co-eds, in their teens, I learnt, pledge themselves to each other; American fashion, they wear the flower or scarf and tie of the same colour to symbolise their unity; they would not dance except with each other; they marry in their teens looking forward to a common life of loyalty and trust.

There are women's associations which approach parties seeking divorce and urge upon them not to preclude their home life in the interest of their children. There are other associations which seek to reclaim the delinquent teen-agers. Certain communities are doing their best to induce people not to see objectionable films.

However, in high prosperity which U.S.A. enjoys, this law of polarisation does not work fast and effective.

●●●

New York is very fond of dramas. Its umpteen theatres are invariably full and some plays are played to overflowing for years night after night. In 1950 the *South Pacific* was the rage. Then in democratic U. S. A. 'Two tickets for the *South Pacific*' was a fleeting badge of royal favour. We had tried for them for some weeks but had failed. Then a friend rang up one afternoon; he had obtained four tickets for the *South Pacific* for that night. 'But I have a speech to deliver and we are

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invited to dinner," I said in despair. "Don't you worry. In U.S.A. 'Two tickets for the *South Pacific*' is like His Majesty's summons in London—an absolute *must*. You tell your hosts that you have got them and they will let you go."

And so we did, and our hosts cheerfully let us go. This time friends had seen to it that the tickets for the shows were secured months ahead.

Most of the modern plays in Europe and America are technically and artistically superb, but they have no purpose, leave no message of beauty impressed on your mind; they do not uplift the heart nor strengthen aspirations as every thing of true beauty should. Some of our Bhavan's plays—and most plays in India—have also fallen into the same error.

Two plays which we saw this time however touched the borderland of the beautiful. *Sunrise At Campbello* was a masterpiece portraying how Roosevelt, a man of strong will, could rise superior to crushing physical ailment and the disability which followed. It was as inspiring as it was artistic. *My Fair Lady* was a musical comedy based on Shaw's *Pygmalion*. Its last scene was a perfect piece of histrionic art, the climax being achieved effortlessly. *Sunrise At Campbello* was the more difficult of the two for it is not easy to produce the tremendous effect of suspense in an episode in the life of a President, dead but a few years ago, without introducing even a shade of melodrama. It was art far beyond what India could produce for a considerable time.

A lady whom we met at a dinner and who happened to be a friend of the actress who played the heroine in *My Fair Lady* wanted us to meet her after the play. So after the play, the Howards and we waited in the empty theatre. The husband—the real one and not the one in the play—came and took us to her rooms. *My Fair Lady* came out from her dressing room, a very fragile woman for so successful an artiste. We congratulated her and parted. Had I been more romantic—and possibly younger—I would have presented her with a bouquet. But I missed the only chance I had in my life to do so.

We saw two plays at Mackinae. One was *Crowning Experience* which in a land of racial conflict presents the philosophy of love which can bring the White and Negro together. The play, highly topical in view of the Little Rock episode, has been later staged in Washington and, I understand, has been drawing crowded houses. The other was *The Man Who Was Not There* showing how the modern family, broken by a 'good time' philosophy of each member, could be repaired by

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vercoming the egoism of its nembers.

The MRA plays are written nd staged to soften the tenion of life by evoking truth nd love. Their plays *Freedom* nd *The Forgotten Factor* had, understood, exercised healthy nfluence in the several strifeorn parts of the world.

One of the ugly features of nodern civilization is the popurity which night-shows enjoy. uch popularity, as history hows, is inseparably connected ith periods during which taste ecays and morals wither under he pressure of material values r grim despair.

There are dozens of such hows in New York. One of hem was advertised as *90 Iinutes of Uninhibited Sex*. We anted to see what they were ke. So, without mentioning it any of our friends, one evenng, we went to a night-club known as the Latin Quarter. It was the usual thing: most of it was sex titillating performances, exhibiting transparently draped feminine flesh with artistic magnificence.

Even in India, some gay hotels in large towns are giving a foretaste of this vulgarity to increasing audiences. Some Indian cinemas too do not want to remain behind in this race towards aesthetic decadence.

The human body is a superb piece of art only when viewed without evoking pruriency. Such shows, however, are intended to make money out of people's sex morbidity; they are the most disgusting feature of modern life.

Yours sincerely,

Ken Munshi

What characterizes man as Man is precisely the presence in him of abstract ideas, of moral ideas, of spiritual ideas, and it is only of these that he can be proud. They are as real as his body and confer to this body a value and an importance which it would be far from possessing without them.

—Lecomte du Nouy.

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BALA-ATIBALA

the great mantra Sage Vishwamitra taught Sri Rama and Lakshmana

KRISHNANANDA

SAGE VALMIKI mentions in the *Ramayana* that when Sage Vishwamitra took the princes Rama and Lakshmana to the forest along with him, he taught them all the *mantras* and *vidyas* he knew of.

Not the least interesting among them was the Bala-Atibala *mantra*. In describing the effects of this *mantra*, the sage mentions, among others, conquest of hunger, thirst and other weaknesses of man.

To the great good fortune of mankind, this *mantra* has been vouchsafed to us today.

Before coming to that *mantra*, let us know something about *mantras* in general.

Mantras by definition (मननात् त्रायते) are the means by contemplating or repeating which one is liberated.

They are words or groups of words invested with occult powers. By constantly repeating them in the prescribed manner, people become attuned to the power behind them, thus enabling them to achieve the results envisaged.

In whatever manner we may explain the law of operation, the fact remains that *mantras* are potent.

Now, each *mantra* has a set of 'limbs' or desiderata. Invariably each has a *drashta* or *rishi* who either discovered or perfected it. Sometimes the Lord Himself is found to be the *rishi*. *Chandas* or metre, *devata* or deity and *dhyana* or visualization come in order.

Besides these, there are the *nyasa* (like *beeja, sakti* and *keelaka*), *puja, tarpana, homa*, etc. which complete the process of perfecting a *mantra*.

Curiously enough, this Bala-Atibala *mantra* appears to be a joint *mantra* or the two limbs of the same *mantra*. Its *rishi* is Virat Purusha; *chandas*, Gayatri, *devata* Gayatri, *beeja* अ *sakti* उ *keelaka* म and *viniyoga* or purpose, removal of hunger, thirst, etc. The *nyasa* is done with *kama-beeja* prefixed as: ॐ क्लीं हृदयाय नमः etc.

This *mantra*, incidentally, is given in the *Savitri Upanishad* belonging to the *Sama Veda*.

Now the *dhyana* or prayer or

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ontemplation gives the following description of the deity or power that is sought to be worshipped.

अमृतकरतलाऽऽद्यौ सर्वसञ्जीवनाऽऽढ्यौ
अघहरणसुदक्षौ वेदसारैर्नयूखैः ।
प्रणवमयविकारौ भास्करऽऽकारदेहौ
सततमनुभवेऽहं तौ बलाऽतिबलान्तौ ॥

Your hands are cool like nectar; you have the power of all-round vivification; you destroy all sins; you are surrounded by the rays constituting the essence of the Vedas; Pranava is your shape; your body is the sun; I shall ever be one with you.

The *mantra* proper runs as follows:

ॐ ह्रीं बले महाबले ह्रीं महाबले क्लीं चतुर्विधपुरुषार्थसिद्धिप्रदे तत्सवितुर्वरदात्मिके ह्रीं वरेण्यं भर्गो देवस्य वरदात्मिके अतिबले सर्वदयामूर्ते बले सर्वक्षुद्भ्रमोपनाशिनि धीमहि धीयो यो नो जाते प्रचुर्यः यो प्रचोदयादात्मिके प्रणवशिरस्कात्मिके हुं फट् स्वाहा ।

We have the authority of the *Ramayana* that whoever practises this *mantra* after being duly initiated into it properly by the Guru, will be able not merely to overcome physical weaknesses like hunger and thirst, but reach *Savitri-loka.* The *Savitri Upanishad* proclaims it in no uncertain words.

Tell me, Oh God, how best to serve you, how to realise you, since my mind swerves me from right path. I have no idea of (Jap) uttering Thy name, I do not know anterities, I have failed to control my senses. I have failed to concentrate my mind. I do not know family caustoms. I do not know what devotion is nor have I the help of saintly persons. My mind is tossing to and fro. I am again sometimes inclined to renew family ties. Desires (वासना) and anger (result of frustration of desires) have still their hold on me.

Therefore Oh God, do not desert me, give me protection so that I may rise above all these. You are known to save your devotees.

—Sant Tukaram

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SCENES from • RAMACHARITAMANASA by Goswami Tulsidas

SURPANAKHA

This is one of the few episodes in Ramayana where a certain levity is observed on the part of the Divine brothers. But then the poet has his explanation that Lakshmana had to take the initiative in inviting trouble.

सूपनखा रावन कै बहिनी।
दुष्ट हृदय दारुन जस अहिनी॥
पंचबटी सो गइ एक बारा।
देखि बिकल भइ जुगल कुमारा॥

Now Ravana had a sister, Surpanakha (a woman having nails as big as a winnowing fan) by name, who was foul-hearted and cruel as a serpent. She once went to Panchavati and was smitten with pangs of love at the sight of the two princes.

भ्राता पिता पुत्र उरगारी।
पुरुष मनोहर निरखत नारी॥
होइ बिकल सक मनहि न रोकी।
जिमि रबिमनि द्रव रबिहि बिलोकी॥

At the very sight of a handsome man, be he her own brother, father or son, O Garuda, a (wanton) woman gets excited and cannot restrain her passion, even as the sun-stone emits fire when it is brought in front of the sun.

रुचिर रूप धरि प्रभु पहिं जाई।
बोली बचन बहुत मुसुकाई॥
तुम्ह सम पुरुष न मो सम नारी।
यह सँजोग बिधि रचा बिचारी॥
मम अनुरूप पुरुष जग माहीं।
देखेउँ खोजि लोक तिहु नाहीं॥
तातें अब लगि रहिउँ कुमारी।
मनु माना कछु तुम्हहि निहारी॥

Assuming a charming form she approached the Lord and with many a smile addressed the following words to Him: "There is no man like you and no woman like me. It is with great deliberation that God has made this pair. I have ransacked the three spheres but have found no suitable match for me in the whole universe. It is for this reason that I have till now remained a virgin; my mind has been set at rest a bit only after seeing you."

सीतहि चितइ कही प्रभु बाता।
अहइ कुआर मोर लघु भ्राता॥
गइ लछिमन रिपु भगिनी जानी।
प्रभु बिलोकि बोले मृदु बानी॥
सुंदरि सुनु मैं उन्ह कर दासा।
पराधीन नहिं तोर सुपासा॥
प्रभु समर्थ कोसलपुर राजा।
जो कछु करहिं उनहि सब छाजा॥

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सेवक सुख चह मान भिखारी।
ब्यसनी धन सुभ गति बिभिचारी॥
लोभी जसु चह चार गुमानी
नभ दुहि दूध चहत ए प्रानी॥

The Lord cast a glance at Sita* and said only this much: "My younger brother is a bachelor." She went to Lakshmana, who, knowing that she was their enemy's sister, looked at his lord and spoke in gentle tones: "Listen, fair lady: I am His servant and a dependant; thus you will have no comforts with me. My lord is all-powerful and the sovereign king of Kosalapura (Ayodhya); whatever He does will be worthy of Him. A servant who aspires for happiness, a beggar who expects honour, a person addicted to some vice who hopes for riches, a profligate who seeks a blessed state after death, an avaricious man who covets fame and a proud man who expects the four prizes (Dharma, Artha, Kama and Moksha) of life—all these men expect to get milk by milking the heavens."

* Lest she should contradict him unwittingly.

पुनि फिरि राम निकट सो आई।
प्रभु लछिमन पहिं बहुरि पठाई॥
लछिमन कहा तोहि सो बरई।
जो तृन तोरि लाज परिहरई॥

Again Surpanakha turned and came to Sri Rama; but the Lord sent her back to Lakshmana. Said Lakshmana, "He alone will wed you, who deliberately casts all shame to the winds."

तब खिसिआनि राम पहिं गई।
रूप भयंकर प्रगटत भई॥
सीतहि सभय देखि रघुराई।
कहा अनुज सन सयन बुझाई॥

Thereupon she went fretting and foaming to Sri Rama and revealed her frightful demoniac form. The Lord of Raghus saw that Sita was terrified and made a sign to His younger brother (Lakshmana).

लछिमन अति लाघवँ सो नाक कान
बिनु कीन्हि
ताके कर रावन कहँ मनौ चुनौती
दीन्हि॥

With great agility Lakshmana cut off her nose and ears, thereby inviting Ravana through her to a contest as it were.

The real ornament of woman is her character, her purity. The names of women like Sita and Damayanti have become sacred to us for their unsullied virtue. Real ornamentation lies, not in loading the body with metal and stones, but in purifying the heart and developing the beauty of the soul.

—Mahatma Gandhi.

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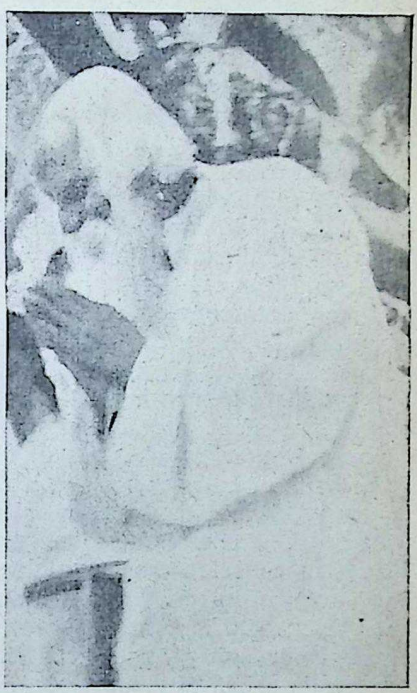
"How God Came into My Life"—3

THE VISION

Rabindranath Tagore

I HOPE it may prove of interest if I give an account of my own personal experience of a sudden spiritual outburst from within me which is like the underground current of a perennial stream unexpectedly welling up on the surface.

When I was eighteen, a sudden spring breeze of religious experience for the first time came to my life and passed away leaving in my memory a direct message of spiritual reality. One day while I stood watching at early dawn the sun sending out its rays, from behind the trees, I suddenly felt as if some ancient mist had in a moment lifted from my sight, and the morning light on the face of the world revealed an inner radiance of joy. The invisible screen of the commonplace was removed from all things and all men, and their ultimate significance was intensified in my mind; and this is the definition of beauty. That which was memorable in this experience was its human message, the sudden expansion of my consciousness in the super-personal world of man. The poem I wrote on the first day of my surprise was named, "The Awakening of the Waterfall". The waterfall, whose spirit lay dormant in its ice-bound isolation,



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was touched by the sun and, bursting in a cataract of freedom, it found its finality in an unending sacrifice, in a continual union with the sea. After four days the vision passed away, and the lid hung down upon my inner sight. In the dark, the world once again put on its disguise of the obscurity of an ordinary fact.

When I grew older and was employed in a responsible work in some villages I took my place in a neighbourhood where the current of time ran slow and joys and sorrows had their simple and elemental shades and lights. The day which had its special significance for me came with all its drifting trivialities of the commonplace life. The ordinary work of my morning had come to its close, and before going to take my bath I stood for a moment at my window, overlooking a market-place on the bank of a dry river bed, welcoming the first flood of rain along its channel. Suddenly I became conscious of a stirring of soul within me. My world of experience in a moment seemed to become lighted, and facts that were detached and dim found a great unity of meaning. The feeling which I had was like that which a man, groping through a fog without knowing his destination might feel when he suddenly discovers that he stands before his own house.

I still remember the day in my childhood when I was made to struggle across my lessons in a first primer, strewn with isolated words smothered under the burden of spelling. The morning hour appeared to me like a once-illumined page, grown dusty and faded, discoloured into irrelevant marks, smudges and gaps, wearisome in its moth-eaten meaninglessness. Suddenly I came to a rhymed sentence of combined words, which may be translated thus—"It rains, the leaves tremble". At once I came to a world wherein I recovered my full meaning. My mind touched the creative realm of expression, and at that moment I was no longer a mere student with his mind muffled by spelling lessons, enclosed by classroom. The rhythmic picture of the tremulous leaves beaten by the rain opened before my mind the world which does not merely carry information, but a harmony with my being. The unmeaning fragments lost their individual isolation and my mind revelled in the unity of a Vision. In a similar manner, on that morning in the village the facts of my life suddenly appeared to me in a luminous unity of truth. All things that had seemed like vagrant waves were revealed to my mind in relation to a boundless sea. I felt sure that some Being who comprehended me and my world was seeking his best expression

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in all my experiences, uniting them into an ever-widening individuality which is a spiritual work of art.

To this Being I was responsible; for the creation in me is his as well as mine. It may be that it was the same creative Mind that is shaping the universe to its eternal idea; but in me as a person it had one of its special centres of a personal relationship growing into a deepening consciousness. I had my sorrows that left their memory in a long burning track across my days, but I felt at that moment that in them I lent myself to a travail of creation that ever exceeded my own personal bounds like stars which in their individual firebursts are lighting the history of the universe. It gave me a great joy to feel in my life detachment at the idea of a mystery of a meeting of the two in a creative comradeship. I felt that I had found my religion at last, the religion of Man, in which the infinite became defined in humanity and came close to me so as to need my love and cooperation.

This idea of mine found at a later date its expression in some of my poems addressed to what I called *Jivan Devata,* the Lord of my life.

Fully aware of my awkwardness in dealing with a foreign language, with some hesitation I give a translation, being sure that any evidence revealed through the self-recording instrument of poetry is more authentic than answers extorted through conscious questionings:

Thou who art the innermost
Spirit of my being, art thou pleased,
Lord of my Life?
For I gave to thee my cup
filled with all the pain and delight that the crushed
grapes of my heart had surrendered,
I wove with rhythm of
colours and songs the cover
for thy bed,
And with the molten gold of
my desires
I fashioned playthings for
thy passing hours.

I know not why thou chosest
me for thy partner, Lord of
my life!
Didst thou store my days and
nights, my deeds and
dreams for the alchemy of
thy art, and string in the
chain of thy music my
songs of autumn and spring,
and gather the flowers
from my mature moments
for thy crown?

I see thine eyes gazing at the
dark of my heart, Lord of
my Life,
I wonder if my failures and
wrongs are forgiven.
For many were my days
without service and nights

(Continued on page 47.)

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S. Radhakrishnan

The Spirit in Man is

THE days of cultural tribalism are over; we no more have separate cultural universes. The East and West have come together, never to part again and they must settle down in some kind of peaceful co-existence which will grow into active, friendly co-operation. That is essential for the future of the world, and the welfare of the world itself.

There are many ideas about the East and West which are somewhat misleading in character. There are some people who argue that the East is mystically minded and the West is empirical in its outlook, one is more religious, the other is more scientific, but these distinctions have arisen only in recent times.

China has contributed to us many great scientific inventions, the compass, vaccination, paper, printing, and silk. India has contributed logic, metaphysics, grammar, and mathematics. It is in the last 300 years that the Asian countries lagged behind and the Western nations made spectacular achievements in science and technology, so that the contrast is emphasized by the material backwardness of the Eastern nations and the progressive character of the Western nations.

This is true only for a few centuries; I remember a great statement made by Lord Acton who tells us: 'He who looks at the last 300 years overlooking the last 3,000 has no proper historical perspective!' By refusing to have a proper historical perspective we will discover that the East and West are not

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categories indicative of the different forms of consciousness or the different systems of culture. They are aspects of every human being—religious and scientific, spiritual and rational. These represent the two sides of human nature, but sometimes the emphasis is more on the religious side, sometimes more on the scientific side.

The distinction is only one of emphasis. We have great traditions of idealism in the works of Socrates and Plato, down to our own day, and we have also great scientific achievements made by the Eastern nations. We should not therefore look upon these expressions, these large generalizations, as more than a working hypotheses for the time being.

interest in the pursuit of truth and in curing the ills of suffering humanity.

Our intellectual achievements are great and our technological advance has been outstanding, yet we live on the brink of fear, at the edge of a precipice and in perpetual fear of falling over it. We should therefore give ampler meaning to certain common concepts which belong to all traditions of the world—dignity of man, need for compassion and understanding. We constantly speak of inward presence of the divine in the human being, and all religions are an invitation for human beings to grow and change their nature; though our fineness may be limited, we are capable of intimate unlimited developments.

the Hope of the World

Plato said long ago, 'it is not the full scope of knowledge, not even if it included all sciences, that creates happiness and well-being, but a single branch of knowledge—science of good and evil'. Science and technology, medicine and surgery, industry and commerce will provide us with the framework of our society, but without the knowledge of good and evil they will fail us. That knowledge is a science which enables us to take

They tell us that human nature need not be what it happens to be at the present moment. There is a capacity for self-renewal in the human being. This assertion of the spirit in man is the hope of the world for the future. Have we not rid ourselves of the many pestilences which devastated humanity, of cannibalism and headhunting?

There was a time when we thought that God would be pleased if we sacrificed children.

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on the altar. We thought religion would progress and expand by massacres and inquisitions. We have grown out of all those ideas, so also the idea that war is essential is something that we can outgrow. There is no doubt that if human nature asserts itself, that if spirit in man is given scope this greatest pestilence of all ages will also be driven out by human conquest.

Man is invincible if his spirit asserts itself. He has the endurance and capacity for compassion. He can stand up and say 'I will not bow down to circumstances, I am more powerful than material forces which confront us'. Man is higher than the forces which overwhelm him. If this principle of the inward presence of the spirit is taken by us as an assertion of human dignity, we will realize the inter-wovenness of human life. If one man suffers, the whole of humanity suffers, for all humanity has become one today. It is that concept to which we must make a great contribution. We are passing through trying times, our civilization is being tested; it may be destroyed or renewed. What will happen to it depends on ourselves. Not on our stars nor upon impersonal forces which surround us. It depends on the spirit of man, on the will of man to take these things seriously.

[From his recent speech at UNESCO.]

The task we now set before ourselves is not mechanical but moral and spiritual. We aim not at the alteration of a form of government but at the building up of a nation. Of that task, politics is a part but only a part. We shall devote ourselves not to politics alone, nor to social questions alone, nor to theology or philosophy or literature or science by themselves, but we include all these in one entity which we believe to be all important, the dharma, the national religion which we also believe to be universal. There is a mighty law of life, a great principle of human evolution, a body of spiritual knowledge and experience of which India has always been destined to be the guardian, exemplar and missionary. This is Sanatana Dharma, the eternal religion.

—Sri Aurobindo

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the SAINT of NIMBAL

M. S. Deshpande

The ate Prof. R. D. Ranade

"GOD is the Pole-star round which everything revolves." "God is the energy that lights the bulbs of human souls." This description of God by Sri Gurudev the late Prof. R. D. Ranade, Saint of Nimbal, applies equally we'l to Godmen as well.

Sri Ramakrishna was such a Pole-star: Sri Aurobindo was such a Pole-star; Sri Gurudev Dr. Ranade also belonged to this brilliant galaxy.

He was a spiritual Pole-star round which lovingly revolved the East and the West, the North and South India, Karnatak and Maharashtra as well as all the different religions, castes and creeds.

Philosophy, religion and science received equal homage from him. Both the educated and the uneducated, the rich as well as the poor, were the recipients of his ever-gushing love and illumination. Many an humble lamp was lighted and blessed by this Spiritual Powerhouse.

Many a benighted mariner, helplessly tossing on the turbulent ocean of life was guided to the haven of Divine Bliss by this wonderful Light House.

Sri Gurudev Rambhau was a great saint—one of the precious gifts of dear Bharat to the modern world. He was born at Jamakhandi in Bijapur District. His pious mother brought him up in a holy atmosphere.

While still at school, he came into contact with Sri Bhausaheb Maharaj, the great Saint of Umdi, who blessed him with the Divine Nama and thus sow-

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ed the seed of his later spiritual greatness.

Rambhau's school and college careers were equally brilliant which enabled him to win scholarships and gold medals in different examinations. He pursued his spiritual *sadhana* also along with his study as a result of which he had wonderful spiritual experiences even in those early days. A great urge 'to find intellectual justification for these spiritual experiences' prompted him to study Philosophy both Eastern and Western. He worked as a Professor of Philosophy in the Fergusson College, Poona and Willingdon College, Sangli for ten years. He was twice a victim to protracted illness of a dangerous type from which he could get a cure only through the all-abounding grace of his Sadguru. This illness, however, proved a blessing in disguise as it intensified his spiritual *sadhana* and granted him rare spiritual experiences associated with supreme bliss.

The year 1918 brought great domestic calamities to Prof. Ranade which also resulted in intensifying his devotion and *sadhana*. In 1922 he had a dream—vision—which directed him to Nimbal, a small Railway Station between Sholapur and Bijapur. He built a small house there with the intention of settling down. It has now assumed the form of a small Ashram and has become a place of pilgrimage.

Prof. Ranade delivered, from time to time, valuable series of lectures. Among them were: (i) one on Upanishadic Philosophy, at Bangalore, (ii) On *Bhagavad Gita*, at Nagpur, (iii) On Vedanta, at Calcutta, (iv) On Hindi Mysticism, primarily at Allahabad, and (v) On Karnatak Mysticism, primarily at Dharwar. All these series were originally designed to be published in the form of books. Out of these, the first and the fourth series have been published in book form, the second and the fifth are yet to be published while the third is in the form of notes only. In 1933 Prof. Ranade published his great work on Mysticism in Maharashtra. He was the President of the Indian Philosophic Congress held at Nagpur in 1937.

Prof. Ranade's first monumental work—*The Constructive Survey of Upanishadic Philosophy*—was published in 1926. It instantly brought him international fame and attracted the attention of Dr. Ganganath Jha who invited him to join the Allahabad University. Prof. Ranade served the Allahabad University as Professor of Philosophy, Head of the Department of Philosophy, Dean of the Faculty of Arts and Vice-Chancellor. Dr. Ranade's stay at Allahabad enlarged his intellectual horizon and enriched

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his spiritual experience. After retiring in 1946 he had Nimbal his permanent place of residence.

The life of Sri Gurudev was God-centred, God-inspired, God-possessed and God-intoxicated. It was soaked in Bliss Divine. Really such a Godman "is a circle whose centre is everywhere and circumference nowhere." But God, encased in this Godman, appeared to work especially through two centres —one in North India at Allahabad and the second in South India, at Nimbal. Both were Holy Confluences where many a stream met, received proper purification and departed on its pilgrimage towards the Divine Ocean.

Sri Gurudev was a Mystic-Philosopher. "Spiritual life," he said, "was the beginning of my philosophic career and, let me hope, it will be its culmination as well."

It had been his long-cherished aim to gather the multi-coloured flowers of the Mystic Garden and present a garland of them to the Lord. He wanted to write a general work on the Pathway to God, with reference to the philosophies and religions of the East and the West, to which subject he had devoted the major part of his life.

"A mystic," according to Sri Gurudev, "may be a philosopher, but is not necessarily so. His mystic experience is sufficient for his own elevation into Divinity; but if he philosophises, he may raise thinking humanity into a Divine Kingdom of Ends."

Sri Gurudev would certainly have realised this dream, had he been blessed with a few more years of precious life. But God willed otherwise. He recalled His Messenger, for reasons best known to Him, just when Sri Gurudev was standing on the threshold of his dreamland.

Maybe, He has charged this Centre to work from infinite centres and illumine the Infinite Circumference with the Infinite Light Divine.

Minds are conquered not by the arms but by greatness of soul.

—Spinoza.

It is to him who masters our minds by the force of truth, and not to those who enslave them by violence, that we owe our reverence.

—Voltaire.

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STORIES & DIALOGUES from UPANISHADS

by

R.R.Diwakar

LIFE AFTER DEATH

[from Chandogya Upanishad]

ONCE upon a time a young Brahmin named Svetaketu went to the assembly of Pancalas. His father had educated him at home and he was under the impression that he had completed his studies and that he knew everything that a Brahmin should know.

When he entered the assembly, discussions were going on, questions and answers being bandied about. It was usual to hold such an assemb'y at the time of a sacrifice or a similar ceremony.

Prince Pravahana, a Kshatriya, accosted the young newcomer, "Have you had your education, young man?"

Svetaketu said with pride, "Yes, indeed! I have."

"Do you know where all these people go to from here after death?"

"No sir, I do not know."

"Do you know how they return to this world again?"

"No sir, I do not know?"

"Do you know the courses of the two paths along which the dead travel and which are known as the Path of Light (*Devayana*) and the Path of Darkness (*Pitryana*)?"

"No sir, I do not know."

"Do you know why the other world does not become overful though so many continue to

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depart from this world and enter it?"

"No sir, I do not know."

"Do you know how in the fifth stage elemental matter becomes the *purusha* or the living person?"

"No sir, I do not know."

"Then how dare you say that your education is complete? You do not seem to know anything of this important subject which concerns every one of us," said the prince with some disparagement.

Svetaketu felt humiliated and thought he had been deceived into thinking that he was adequately educated. So he went straight to his father and said: "Father, you said my education was complete. But when Prince Pravahana asked me some five questions, believe me, I could not reply to even one of them. How then did you say that I was sufficiently educated?" He then told his father the whole story about the five questions and his discomfiture in the assembly of the Pancalas.

"Dear child," replied the father, "I myself do not know the replies to the questions you have just mentioned. I do not know the reply to even one of them. If I had that knowledge, do you think that I would have ever withheld it from you?"

The father then went himself to the Prince to learn at his feet. He bowed to him respectfully and waited at his court.

Next morning when the Prince saw Svetaketu and his father, he said to the father respectfully, "Sir, I offer you wealth which is dear to all. You may demand as much as you please."

The Brahmin said, "Great Prince, let the wealth remain with you. I do not want it at all. I want knowledge from you. I want you to talk with me as you talked with my child. I am thirsting for the knowledge of the other world."

The Prince was pleased with the attitude of the Brahmin and requested him to stay at his court. He said, "Respected Brahmin, so long this knowledge has been traditionally known only to the Kshatriyas. It is only now and for the first

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time that I am imparting that knowledge to you, a Brahmin.

"I shall take up the last question first. There are, as it were, five *yajnas* or sacrifices, and as a result of those sacrifices it is that elemental matter is ultimately converted into life or into a person. The other world is the fire and the sun who is the elemental matter is the oblation offered to it. The result of this *yajna* is the production of *soma*, the life-giving juice. Then soma is poured into *parjanya*, the power that brings on rain. The result is rain itself. Then rain is poured as an offering on the earth and food is the result. When food is offered to man and when he digests it the vital fluid called *Reta* is produced. When *Reta* enters the body of a woman the embryo is born and then a child. Thus is elemental matter converted into life after five stages."

Then he gave answers to the other four questions. He said, "Since a man's body is made up of the four elements, it is dissolved into those constituents after death. But the destiny of his soul depends upon his actions and his knowledge. If he has attained real spiritual knowledge he goes by *Devayana*, the Path of Light, and does not return to this earthly existence. His soul becomes immortal. But if he had led a life of desires and spent it in doing good deeds out of a desire for heaven, his soul goes by Pitryana, the Path of Darkness, to heaven, remains there till his merit is exhausted and then hurries back to this world and takes birth according to the general nature of his former actions.

"But if his is a life of sin and evil deeds and of wickedness, if he was all along engaged in stealing, drinking, killing and debauch or in associating with people occupied with these sinful acts (these are the five great sins) he forfeits his claim to both immortality and heaven. He is born and reborn here on earth and he goes through the cycle of lives of insects and worms and of vile vermin and suffers interminably.

"Thus of those who are born on earth, some pass on and away to the world of Brahman, from which there is no return. Some others go to heaven, stay there for a time and then return to the worldly existence. Numerous others are caught up in the ever-recurring cycle of birth and death. That is why the other world never becomes overful. There is no such danger either!"

This is the knowledge of life, its origin, and of the destiny of the Soul after death. This knowledge was given by Pravahana Jaivali, a Kshatriya Prince to a Brahmin for the first time.

[To be continued]

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Immortal India—110

J. H. DAVE

KOSI

7611

RIVER KOSI starts from the Eastern Himalayan range in Nepal and its source is at 26° 27′ North and 87° 6′ East. This area is known as the land of seven Kosis or Saptakausiki. Out of these seven Kosis the most important is the Sun Kosi. River Kosi is formed by the confluence of three major streams the Sun Kosi, the Arun and the Tambar. All of them start from the Eastern Himalayan range in Southern Nepal. These three rivers flow as torrents through steep mountainous slopes. River Kosi is the same as Kausiki referred to in the epics and the Puranas. After its rise from Nepal, Kosi first moves in a South-western direction for a few miles and then it flows in the South and South-eastern direction. After leaving the mountains, the river assumes a large width. The river divides itself into several bifurcations which are interlaced with each other. It is joined further on by river Ghugri. Kosi enters the plains of Bihar at Barakshetra after flowing for about 160 miles. First the river takes a big arc towards the West but before entering river Ganga it takes an eastern turn. Kosi brings water from the two sides of Mt. Everest and also from several other peaks of the Himalaya. It has a very large catchment area of 22,900 square miles. The rains and the snow which melts on the Himalayas feed this river. In the gorge of Barakshetra the water flows so forcefully that between Indus and Brahmaputra this place is considered the foremost where the volume of flowing water is the largest. The river carries a large quantity of sand and mud and boulders and the same is deposited in the bed of the river. This has led to the frequent silting of this river and it results in the shifting of the course of the river itself. On account of the silting the river current is not in a position to carry the large volume of water and it is estimated that during the last 200 years river Kosi has moved about 70 miles in the western direction.

There are two theories regarding the original course of river Kosi. One says that river

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Kosi at one time joined Brahmaputra and the other says its former channel is that which is now occupied by river Karatoya. But both the theories are disbelieved. At the same time it has been very clearly observed that river Kosi has gradually gone westward.

The *Saptakausiki* as they are called are formed by the Sun Kosi, Bhotia Kosi, Tamba Kosi, Likkhu, Dudh Kosi, Arun and Tambar. Barakshetra is the same as Varahakshetra. It is also called Kokamukha. It is situated in the Purnea district on the Triveni above Nathpur. At this place the three Kosis namely the Tambar, Arun and the Sun Kosi unite and they come out into the plains. This Kokamukha is described in the Varahapurana Chapter 140 and the Nrsimhapurana Chapter 65. This place is sacred to Varaha or the Boar incarnation of Lord Vishnu. The land of the seven Kosis is also known as the land of Mahakausika. The Triveni of Tambar, Arun and Sun Kosi is considered a very holy spot and a place of pilgrimage.

Kosi is a notorious river and is well known for its vagaries. Its stream moves very rapidly. The bed is uncertain and dangerous and the river by its sweeping floods has frequently caused large scale desolation. It has been observed that in 1875 A.D. the town of Nathpur was completely swept away. It has been further observed that an Indigo factory at Nipania was covered with sand upto the tops of its chimneys within four years. The river is known to have risen to a height of 30 feet within 24 hours. But it is also observed that before such inundations the waters of the river became turbid and reddish and this is the symptom of the coming floods. Some people say that there is a western wind for three days to forestall high floods. But just as the river by its vagaries and floods has its destructive potency the river has also shown its constructive part by depositing large quantities of silt, mud and boulders. Large areas have been heightened with deposits of sediment. The quantity of silt deposited by this river is estimated to be about 37 million tons per annum.

Many attempts were made in the past to control the destructive potency of river Kosi and to utilise the waters of the river for some constructive purpose. In 1947 A.D. the Central Water and Power Commission started investigations for this purpose. Pending some permanent solution the Government of India has made an agreement with the Nepal Government and has prepared a scheme for controlling the waters of the river. This Kosi scheme comprises one barrage situated about three miles from Hanu-

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man Nagar in Nepal. It is at this place that river Kosi emerges from the hills. Flood embankments are also to be constructed on either side of the river at several places. Flood waters will be diverted into the old channels of the river. There will be irrigation Canal systems on both sides of the river. The construction of the flood embankment was started in January 1955. Part of the work has been completed. When river Kosi is harnessed, it will benefit both Bihar and Nepal. Bihar is constantly in fear of floods from Kosi and when the scheme for controlling of the river is completed, it will free North Bihar from this fear.

River Kosi which is the same as Kausiki is very closely connected with Sage Visvamitra. King Gadhi was the son of Kusika. He had no son but had a daughter by name Satyavati. She was very handsome and sage Richika getting enamoured of her requested Gadhi to give her in marriage to him. Gadhi thought that Richika was a very poor brahmin and in order to avoid giving his daughter Satyavati in marriage to him he asked Richika to produce and give to him 1,000 horses white in colour but with black ears by way of *sulka*. Gadhi thought that it would not be possible for Richika to fulfil this condition. Sage Richika with his penance and austerities propitiated God Varuna and it is said that near the city of Kanyakubja God Varuna produced 1,000 horses of the required quality from the waters of river Ganga. That place is recorded in the Mahabharata as having become known by the name of Asvatirtha. Richika gave those 1,000 horses to King Gadhi who was struck with wonder. He fulfilled his promise by giving his daughter Satyavati in marriage to Richika. As advised by her mother, Satyavati requested the powerful Sage Richika to give a boon both to her and her mother so that each of them might give birth to a virtuous son. Sage Richika gave two consecrated *charus* to his wife Satyavati and instructed her to the effect that Satyavati should embrace the *udumbara* tree and eat the contents of one specific *charu* while her mother should embrace the *asvattha* tree and eat the contents of the other specific *charu*. The mother of Satyavati thinking that Sage Richika was likely to have given the better of the two *charus* to his wife Satyavati, somehow prevailed upon her daughter to exchange the trees and the *charus* with the result that Satyavati had recourse to that tree and *charu* which were meant for her mother and vice versa. In course of time Satyavati, wife of Richika, exhibited signs of pregnancy and Richika

(Continued on page 42)

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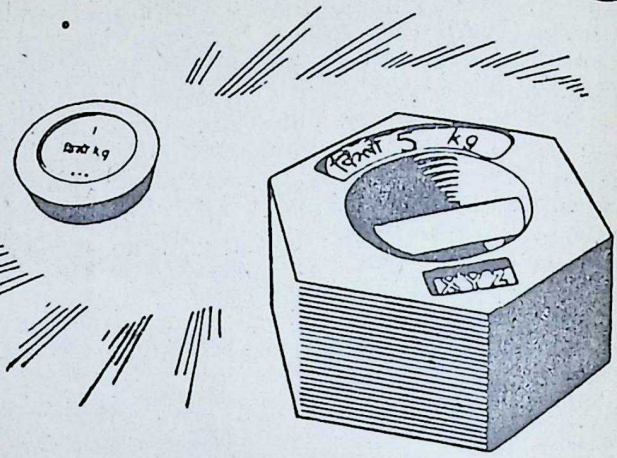
First Phase



The first phase of the change-over to the Metric System of Weights and Measures began on October 1, 1958. The use of Metric weights has become legal in selected areas of the States.

The Metric System has been introduced also in Government departments and industries like cotton textile, iron and steel, engineering, heavy chemicals, paper, cement and jute.

The reform will be gradually extended till the whole country is covered.

METRIC SYSTEM

for

simplicity and uniformity

KNOW THE METRIC EQUIVALENTS OF THE PRESENT WEIGHTS

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METRIC WEIGHTS : Conversion Table

(Cut and Keep For Use)

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KS ak las) :	GRAMS (To nearest gram)
	58
	117
	175
	233
	292
	350
	408
	467
	525
	583
	642
	700
	758
	816
	875

DS nd = ers)	KILOGRAMS (To nearest kilogram)
	37
	75
	112
	149
	187
	224
	261
	299
	336
	373
	411
	448
	485
	523
	560
	597
	635
	672
	709
	746

SEERS (1 seer = 80 tolas)
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KILOGRAMS	GRAMS (To nearest 10 grams)
—	930
1	870
2	800
3	730
4	670
5	600
6	530
7	460
8	400
9	330
10	260
11	200
12	130
13	60
14	—
14	930
15	860
16	800
17	730
18	660
19	600
20	530
21	460
22	390
23	330
24	260
25	190
26	130
27	60
27	990
28	930
29	860
30	790
31	730
32	660
33	590
34	520
35	460
36	390

1 KILOGRAM = 1,000 GRAMS

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KOSI—*Contd.*

came to know from symptoms in her body that there was an exchange of trees and *charus* between the mother and the daughter. Richika told Satyavati that as he was a brahmin he wanted his own son to have the best lustre and learning of a brahmin and as Gadhi was a kshatriya he wanted Gadhi's son to be a great and unequalled warrior and that for that purpose he had consecrated the two *charus* accordingly but as the mother and the daughter had made an unwarranted exchange Satyavati would de'iver a kshatriya-like child of warlike temperament while king Gadhi wou'd have a son of unequalled brahminical lustre. Satyavati asked her husband Richika to intervene with his miraculous powers and see that atleast her son should have the temperament of a brahmin. Richika agreed and said that instead of his son it wou'd be the grandson who would have the Kshatriya-like temperament. Thereafter Satyavati gave birth to Sage Jamadagni and Satyavati's mother gave birth to Sage Visvamitra. Jamadagni married Renuka and one of her sons was Parasurama who was an unequalled warrior with a Kshatriya-like temperament and who destroyed the Haihayas because they had killed his father Jamadagni. It is said that Parasurama destroyed clans of Kshatriyas twenty-one times. This Satyavati, the wife of Richika, the mother of Sage Jamadagni and the elder sister of Sage Visvamitra followed her husband to heaven and the legend says that she was then transformed into a large river flowing from the Himalaya mountain and now known as Kausiki or Kosi. Sage Visvamitra who had great regard for his sister elected to stay and perform penance on the bank of this river. This river was known as Kausiki which is the same as the modern Kosi as both Satyavati and Visvamitra belonged to the family of Kusika, the father of Gadhi. This river Kausiki is referred to in Vayupurana in Chapter 45, Verse 96 and in Chapter 91. Also in the Ramayana Balakanda Chapter 34, in Vana Parva Chapters 82 and 111, in Adi Parva Chapter 235 Verse 7, in Anusasana Parva Chapter 7 and in Bhishma Parva Chapter 9, Verse 18. The legend of Kausiki is also referred to in Bhagavata Skandha IX Chapter 15, Verses 5 to 12. Kausiki is also referred to in the Matsya and the Vamana Puranas. The place where sage Visvamitra performed penance on the bank of river Kausiki is known as Kau-

(Continued on page 52.)

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The Song of Avadhuta

● Sri Jaya Chamarajendra Wadiyar, Governor of Mysore

IN the evolution of the religious thought of India the concept of Avadhūta has figured prominently. The Avadhūta is the ascetic *par excellence* who is said to have attained a state transcending good and evil.

'I am the one being that is defectless'.[1] So declares the Avadhūta in his celestial song. The 'I' here is very different from the 'I' of the *Gītā*[2] and the 'I' in the non-dual *Advaitic* '*Aham Brahmāsmī*' (I am Brahman). This is the truth of the Avadhūta who has attained cosmic consciousness which is Brahman. He is defectless because he knows the highest truth and has attained equanimity of disposition characteristic of such a state. The spurious ego has been effaced in him and the reality of Brahman has been affirmed.[3]

The *Bṛhadāraṇyaka Upaniṣad* declares 'The Ātman (Self) existed prior to all things.'[4] It is the source of all being, nay, of being itself. This self indicated by 'I' is indeed very different from the ego with which we ordinarily identify ourselves.

From the point of view of the Avadhūta who has realized his identity with Brahman, the world composed of the five elements[5] is a mirage and when the only thing that exists is Brahman, the Avadhūta asks 'who salutes whom?'[6] To the Avadhūta, Brahman is formless[7] and any mention of a distinction

1. '*Ahameko nirañjanaḥ.*' (*Avadhūtagītā:* 1-3.)
2. *Rajasic.*
3. '*Nirañjanaḥ paramam sāmyam upaiti.*' (*Muṇḍaka:* 3-1-3.)
4. 'Ātmaivedamagra āsīt.' (Bṛhadāraṇyakopaniṣad: 1-4-1.)
5. 'Tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ: Ākāśādvāyuḥ; vāyoragniḥ; agnerāpaḥ; abdhyaḥ pṛthivī.' (Taittirīyāraṇyaka: Upaniṣad: 2-1.)
6. 'Pañcabhūtātmakam viśvam marīcijālasannibham' kasyāpyaho namaskuryāmahameko nirañjanaḥ.' (Avadhūtagītā: 1-3.)
7. Katha: 2-5-14.

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within it[8] like the seer and the seen[9] becomes meaningless.

How is such a state possible? The means suggested is the cultivation of detachment and devotion. Existence[10] alone precedes or is the prior existent of everything else, even of creation.[11] Sir John Woodroffe commenting on this writes: "He (the Vedantist) is the first of men to hold that the fact *(Sat)* is alone the whole *(Pūrṇa)*". Hegel speaks of this as "The separation of the Self from Itself to return to itself to be itself." To the Avadhūta the acme of Vedantic perfection consists in affirming the ever-existing, self-luminous Ātman, in the formula 'That I am'. 'That verily am I'.[12] The Avadhūta declares 'I am self, formless, all-permeating by my very nature',[13] which leads to the logical conclusion 'the Self am I which is Brahman'.[14] This is an expression of the experience of the Supreme Identity.[15]

The mirage of the many or the illusion of duality is, according to the Avadhūta, the cause of bondage. The realization of the truth inherent in the passage[16] 'I am the only one, defectless' makes one pure and immortal.[17] The dawn of such knowledge is itself the means of release from bondage.

One who knows the Self knows everything. There is no question of anything different nor non-different with regard to it.

For such a person all things are seen in the Ātman and the Ātman in all things. He is free from all likes and dislikes. By such knowledge all things are seen by him in his Ātman.[18]

The Avadhūta is characterized as the possessor of the mind of minds.[19] The mind spoken of here is not mind as we ordinarily know it but Brahman itself. It is all. It is not what is ordinarily understood as mind at all, for it is mind in the sense of the Absolute.[20] The *Avadhūtagītā* says,[21] 'That which

8. 'Neha nānāsti kiñcana.'
9. Dṛg dṛśyam.
10. Sat.
11. *'Sadeva somyedamagra āsīt.' (Ch. Up.* 6-2.)
12. *'Sohamasmi sa evāhamasmi'. (Ibid.* 4-11-1.)
13. *Avadhūtagītā:* 1-5.
14. *'Ayamātmā brahma.' (Bṛhadāraṇyakopaniṣat:* 4-4-5.)
15. *'Sarvam khalvidam brahma.' (Ch. Up.* 3-3-14.)
16. *'Ahameko nirañjanaḥ.'*
17. *'Tam vidyāt śukramamṛtam.' (Kaṭhopaniṣat:* 2-3-1.)
18. *'Yastu sarvani bhutani atmanyevanupasyati; sarvabhutesu catmanam tato na vijugupsate.'*
—*(Isavasyopanisat:* 1-6.)
19. *'Manaso manah.' (Kenopanisat:* 1-2.)
20. *'Mano vai gaganakaram mano vai sarvato mukham mana atitam manah sarvam na manah paramarthatah.' (Avadhūtagītā:* 1-9.)
21. *'Yan manasa na manute yenahur mano matam| tad eva brahma tvam viddhi nedam yad idam upasate.' (ibid')*

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one knows by mind, but by which they say that mind itself is made to have its function, understand thou that alone to be Brahman; but not this which is meditated on, that is, that which is meditated on as the object of bind.' And 'Mind ought to be meditated on as Brahman'.[22]

It is only such a soul as that of the Avadhūta who can declare 'I am the one. I am all this. I transcend space. I am devoid of distinction. How can I see the Self, supposed to have been perceived as beyond perception?'[23] In such a state what is there to be known: it shines and does not shine.[24] Is Brahman known by being Brahman? Such expressions as these indicate the experience of the Supreme Identity.[25]

One who is the philosopher (Avadhūta) of this type is described as compassionate, harmless, the most enduring of all beings, of the essence of truth, of a sinless disposition, unaffected, and doing good to all.[26]

The *Avadhūtagītā* speaks of his character thus:

'Avadhūta-lakṣaṇam varṇaiḥ jñātavyam bhagavattamaiḥ veda-varṇārtha-tattvajñaiḥ veda-vedānta-vādibhiḥ'. (8-5).

The character of *avadhūta*, the philosopher, must be understood by means of these letters (*a, va, dhū* and *ta*) by those who are the most sacred, who know the truth contained, in the meaning of the *Vedic* letters and who expound *Veda* and *Vedanta*.'

'Āśā-pāśa-vinirmuktaḥ ādi-madhyānta-nirmalaḥ
ānande vartate nityam
ākāram tasya lakṣaṇam.'
(8-6).

'He is free from the bondage of desire. He is pure at the start, middle and finish. He lives always in spiritual bliss. The letter "a" meaning all this is his definition.'

'Vāsanā varjitā yena vaktavyam ca nirāmayam
vartamāneṣu varteta vakāram tasya lakṣaṇam.' (8-7).

'All traces of previous deeds are abandoned by him. There is only one thing to be expounded by him and that is the taintless. He is fixed to those things that are present. The letter *"va"* meaning all this is his mark.'

'Dhūli-dhūsara-gatrāṇi dhūta-citto nirāmayaḥ
dhāraṇa-dhyāna-nirmukto
dhūkārastasya lakṣaṇam.'
(8-8).

'His limbs are besmeared with ashes. His mind is controlled. He is tingeless. He is absolutely free from *Dhāraṇa* and *Dhyāna*. The letter *"dhū"* meaning this is his mark.'

22. *'Mano brahmetyupāsita.'*
23. *'Aham ekam idam sarvam vyomātītam nirantaram paśyāmi ātmānam pratyakṣam vā tirohitam.' (Avadhūtagītā:* 1-10.)
24. *'Kathamnu tadvijānīyām kimu bhāti na bhāti vā.' (Kaṭha Upaniṣat.)*
25. *'Samastasya khalu samna upāsanām.' (Ch. Up.* 2-1-1.)
26. *Avadhūtagītā:* 8-4.

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In this context the term *"Dhāraṇa"* means concentration of the mind joined with retention of the breath and *"Dhyāna"* means mental representation of the personal attributes of the deity.

'Tattva-cintā dhṛtā yena cintā-
ceṣṭā-vivarjitaḥ
tamohankāra-nirmuktaḥ
takārastasya lakṣaṇam.'
(8-9).

'By him meditation on Truth is taken up. He is free from anxiety and activity. He is untouched by dullness and egoism. The letter *"ta"* meaning all this is his mark.'

'Ātmānam cāmṛtam hitvā
abhinnam mokṣam avyayam
gatohi kutsitaḥ kākaḥ vartate
narakam prati.' *(8-10).*

'Forsaking the nectar of Ātman and the non-dual imperishable one, he goes like a contemptible crow towards hell.'

The Avadhūta is the living embodied Brahman. He is the realized soul who walks in our midst as Brahman and whose precepts are given to us to follow in our daily lives.

This is the quintessence of the sublime philosophy of the Avadhūta as expounded in the Song Celestial of the Avadhūta. This has been India's unique philosophy of unity presented to the conflict-ridden world. It is the message of dicovering the unity (advaita) that is Brahman.

We look for such lofty types of personality to enlighten us. The Avadhūta calls on us to seek to preserve the integrity of mind or unity of consciousness, for by its dissolution everything else is dissolved.

'Cintā-krāntam dhātu-baddham
śarīram
nāste citte dhātavo yānti
nāśam
tasmāccittam sarvato rakṣa-
nīyam
svasthe citte buddhayaḥ sam-
bhavanti.'
(Avadhūtagītā: 8-27).

'The body is bound by its elementary physical constituents and burdened with care. In the absence of consciousness the elements begin to disintegrate. So consciousness must be preserved at all costs. With consciousness in tact, reason thrives.'

The philosophy of the Avadhūta in terms of our own existence is one of integration of consciousness, the principle of integration being the Absolute or Brahman. When life becomes Brahman-centred it becomes really integrated.

As the greatest Advaitin and Avadhūta of India, Śaṁkara, describes the liberated soul thus: "For embodied souls to be born as a human being is rare; to be the best of men is rarer still. More difficult than that is to be a sage; and to be engrossed in following the way of the Veda is still more difficult; more difficult again is it to be a wise one; even if he is all this, to distinguish between Ātman and what is not it, to be properly experienced, and who likes his

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stay in Brahman, he who thus gets liberated, must have with him the merits of over a crore of past lives."[27]

The Avadhūta is the crown and consummation of this process.

27. *'Jantūnām narajanma durlabhamatah pumstvam tato vipratā, tasmādvaidikadharmamārgaparatā vidvattvamasmātparam; ātmanātmavivecanam svanubhavo brahmātmanā samsthitih, muktirno śatakotijanmasukrtaih punyairvinā labhyate.' (Vivekacūdāmani — Anubandha: 1-2.)*

THE VISION—*Contd.*

of forgetfulness; futile were the flowers that faded in the shade not offered to thee.

Often the tired strings of my lute slackened at the strain of thy tunes.

And often at the ruin of wasted hours my desolate evenings were filled with tears.

But have my days come to their end at last, Lord of my life while my arms round thee grow limp my kisses losing their truth?

Then break up the meeting of this languid day.

Renew the old in me in fresh forms of delight; and let the wedding come once again in a new ceremony of life.

You will understand from this how unconsciously I had been travelling toward the realization which I stumbled upon in an idle moment on a day in July, when morning clouds thickened on the eastern horizon and a caressing shadow lay on the tremulous bamboo branches, while an excited group of village boys was noisily dragging from the bank an old fishing-boat; and I cannot tell how at that moment an unexpected train of thoughts ran across my mind like a strange caravan carrying the wealth of an unknown kingdom.

(Hibbert Lectures: 1930)

What we call inspiration is the development of reason. No genuine inspiration ever contradicts reason. Where it does it is no inspiration.

—Swami Vivekananda.

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VIMALA

A One-Act Play

G. Sankara Kurup

(Towards the end of the 18th century Kerala was sorely beset by the ravaging hordes of Tippu. At this moment, when all seemed lost, a rallying cry was heard from the South. The voice belonged to Raja Kesava Das, Travancore's Man of Destiny. The fleeing multitudes suddenly stopped in their track, paused, and turned as one man to face the invader. Kerala was saved.

Long was the road that Kesava Das had to climb to reach the crest of power. Jealousy and treachery, however, conspired to undo him.)

THE PLAY

(After the Benediction, enters Sutradhara)

Sutradhara: Hail Venad,[1] hail! The firmament twinkles with newer and newer stars risen from thy bosom. May the world be illumined by their glory.

Hear ye, esteemed patrons, hear ye—but hark! what's that?

(A woman's voice)

"I shall redeem thy soul
from this ignominy."

Sutra: Oh it's Vimala—on her way to see the imprisoned Raja Kesava Das. (Exit)

(Vimala enters)

Vimala: This is it—the prison. No, I am wrong! Prison is not for patriots and the pious. Not for the like of him. I should call it a temple, rather.

Is it for this ignoble end that you, blest of mortals, out of the fullness of your heart, rose to power and renown? The rose-bud blooms only to wilt in summer's scorching heat, and oh! to drop onto the mud shaken by a passing wind! Citizens, your hearts must be made of callous granite. Wretches!

He who by wondrous deeds of valour saved Bhargava's pet[2] from the caver-

1. Travancore.

2. Kerala.

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nous jaws of the Mysore Tiger,[3] is now a prisoner—rotting in solitary gloom! Make merry, citizens, make merry!

They have done it, the power-mad monsters! By a wanton kick they have toppled over the cask brimming with your heart's pride—your honour. Your favoured treasure has become the plaything of jealousy. That which was the idol of your heart is now the stepping-stone to dishonour's sanctum. Is there no limit to your patience? Or, is it a bottomless pit?

(Pacing the floor...)

But I'm wrong! To ascribe ingratitude to Vanchi's[4] children? Sinner I am. Wasn't it real loyalty that I wildly mistook for ingratitude? Hail citizens! I beg your pardon.

Was there ever a time when your swords had not flashed fire at the sworn enemies of Rama Raja's lineage? May your loyalty wax greener and greener and put on new shoots. Nurture it with your teardrops.

No, let not these events be reckoned as a measure to guage the depth of your loyalty. It will—it must—ever remain an unplumbed ocean. It shall never dry up... And yet... Kesava Das—my old playmate—shall not be a plaything in the enemy's hands. That foul blade stained by innocent blood shall not touch his noble head while there be yet one breath in his body. *(Sighing).* Will he remember me now—his old friend Vimala?....Well, I shall know presently. Let me face the bars. *(Walking around).* There he is!

Ah, not even a candle's flicker here—not a glimmering. But, why, isn't the earth itself basking in his radiance? My humble salutations to thee, worthy soul—thou art indeed God's gift to Kerala.

Kesava Das: Who is there?

Vimala: Your old friend—Vimala.

Kesava Das: Vimala? My darling sister?

Sweet bird, dost thou not know the passing of time? The sky's rim which morning had draped in its golden vesture, is speckled already with night's inky mark! And yet thou cometh nigh, heedless, warbling to delight, drawn by love's magnet.

Oh Vimala, what queer decree is this that we should

3. Tippu.
4. Travancore.

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meet this way after parting in childhood! Human fortunes change moment by moment even as the colours of swelling waters in fading twilight.

Vimala: So you remember Vimala? Thank God! *(Sighing).* It was this morning that news of your arrest spread like wild fire in the country. The stars and darkness, come with dusk, spurred me on hither. I bribed the soldiery for this opportunity to see you.

Kesava Das: What did you say, Vimala? Whether I remember! Only my heart's throb can answer.

It seems but yesterday—how we played and made merry! It is all there before the mind. How many days—years—have passed by since! But they have not erased childhood's scrawl writ large on memory's trail.

Oh Vimala, you seem to have brought that enchantment once again.

I remember the dark-green grass, its velvet face bedewed with liquid pearls; the fields where green paddy undulate; the village temple; the beloved play-fields which gave fancy to diverse pranks—yes, I remember them all, and the two children in their midst!

Vimala: Pray, this is no time for reminiscing. The sweet memory of those far-off days shall remain unswept by the sands of time....But think—how can your noble old mother, brave as she is, bear the thought of her beloved son falling a victim to the enemy's diabolic vengeance? The king's favour is like a river-valley with cool arbours for shelter, but nobody can tarry there in secure comfort. So many currents and cross-currents may be at work—forces which may suck in the wariest fo'k. Let Jayanthan Namboodiri and friends who disgrace the fair name of the Maharaja, rule merrily! Oh, why did God shower on you so many favours in the beginning, if everything was to end like this!

The wanton night raises the moon aloft to the sky's middle on'y to hurl it later into the black ocean.

Kesava Das: That's life. Joy and sorrow chase each other as light and shade in the valley of a mountain. There's nothing to rejoice or lament in all these. Yesterday's minister, today's prisoner!

Men are frail reeds tossed about by playful billows in the vast ocean of Time.

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Therefore let not my mother grieve. Take it as my message to her.

Vimala: How long do you propose to bear this cross of suffering?

Kesava Das: How long has the caged bird to wait? Till the butcher comes with unsheathed knife. To me now, death is as beloved as you yourself. Only death can save me from the cruel fangs of humiliation.

Vimala: What if the people revolt and force the royal hands to untie your chains?

Kesava Das: Those who love me shall not think of such deeds. That's my constant prayer to Sri Padmanabha.[5] What! Our people to raise their hands against the House of Vanchi? Against sovereigns who hold them dearer than life! God spare me that sight of ingratitude gnashing its teeth amid the rattle of sabres. That's my only wish.

To be the cause of strife against the lineage of one who made me a man out of dust, who in his boundless love raised me to the pinnacle of power—it shall never happen. Not for the life of me! Why should men bear grudge against the sky for the havoc wrought by cloud-bursts? Is it not the new Dalwa,[6] Jayanthan Namboodiri, who misled the innocent Maharaja?

Vimala: Loyalty and magnanimity are still with you in these dire times—like true friends. Ye Heavens, witness this!

Virtue does not leave the great even in adversity. Does the flower lose its scent even if it should fall, struck by the wind?

Kesava Das: To save Vanchi from the oncoming whirlpool, I had better take the plunge myself. It would save me from the hands of ignominy, too. Death will be sweet to my spirit. Vimala, it is time for you to go.

Vimala (Handing over a tiny packet): May this liberate your pure soul and your honour from that vile hand. Vimala cannot bear the sight of you, scion of a martial caste, standing helpless before the enemy's vengeful lust.

Kesava Das: I am gratified. Thank God, I've won after all! Tell my old mother that her son Kesava did not die of humiliation at the enemy's hands.

Vimala: I shall not see the horizon made murky with

5. Patron Deity of Travancore. 6. Dewan.

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the smoke from your pyre. Bid me farewell.

Kesava Das: Dear Vimala, do not yield to foolhardiness. Kesava will not see the face of dawn a-thirst for blood. Farewell.

(The Curtain falls)

* * *

BHARATAVAKYA:-

"May all citizens be loyal ever and anon!

May all rulers hold their subjects dearer than life!"

[Translated from the original in Malayalam by Ravindra Nath.]

KOSI—*Contd.*

sikasrama and it is considered so sacred that a bath in the river at that place is said to yield merit equivalent to the performance of a Rajasuya sacrifice. There is also the Kausika lake connected with Visvamitra and a bath therein is said to yield merit equivalent to that of performing an Asvamedha sacrifice. Sage Visvamitra born as a Kshatriya as the son of King Gadhi became a brahmin sage in this very birth by his intense and unequalled austerities. He is the seer of the Gayatri mantra which is considered as the quintessence of all the Vedas. The confluence of river Kausiki with *Tamra* (modern *Tambar*) and Arun has been considered even in the epics as a place of great pilgrimage. It is also stated that the asrama of Sage Rishyasringa was on river Kausiki.

The mindful exert themselves; to no abode are they attached; like swans that quit their pools, home after home they abandon (and go).

He whose senses are subdued, like steeds well trained by a charioteer; he whose pride is destroyed and is free from the corruptions, such steadfast ones even the Gods hold dear.

Calm is the mind, calm is the speech and action and right knowledge of him who is wholly freed, perfectly peaceful, and who is such a stable one.

Whether in village or in forest, in vale or on hill, wherever he dwells, delightful, indeed, is that spot.

—The Buddha.

If you wish to succeed, follow the line of action, the constant motion of a river.

—Rama Tirtha.

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QUESTION BOX

ANSWERS by K. M. Munshi

501

Sri Narisepalli Lakshminarayana, Anantapur.

Q: Is it possible for the establishment of "world peace" at this present age if the countries like Russia and America continue to invent much more powerful and harmful atomic weapons?

A: World peace will not be established till we change our personality, first, by stabilising our aspirations so as to express truth and love, secondly, by developing faith in God. Mere changing externals will never change the personality nor will it stop conflict and hatred and fear which breed war.

502

Sri Jois Nageschar, Gulyam.

Q: Why do Hindus refuse to convert people from other religions,—as do Christianity and Islam,—back to Hinduism as other people are doing?

A: This is the narrowness which descended on Hinduism. When trying to defend itself against aggressive religions, it had to develop narrow rigidity. Hindu Shastras enjoin *samskars* for conversion and some Smriti expressly sanctions reconversion of converts to other religions by appropriate ritual. Dynamic Hinduism has never refused to convert followers of other religions though like some religions, it does not accept proselytising as a cardinal tenet. The Vedas say: "We shall make the whole world Arya."

503

Sri K. C. Veera Gowda, Bangalore.

Q: Will you kindly explain to me the theory of Grace? Is it the same as Kripa?

A: Ishwara-kripa is the word of nearest significance to Grace. When a human being by experience or discipline becomes ripe for the favour of God, He lifts him out of his normal self and sets him on a higher path of self-fulfilment.

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504

Sri P. R. Santhanam, Bangalore.

Q: What is the meaning of the Vedantic saying "Brahman is real, the Universe is unreal?"

A: This is the translation of the text. ब्रह्म सत्यं जगन्मिथ्या According to the Advaita school Brahman alone has real existence and the Universe though it appears to exist really does not exist. Hence the existence of the universe is empirical, not real and is called *Vyavaharika Sat.* Existence is the nature of the Brahman alone.

505

Sri D. S. Murthy, Chinnakempanahally.

Q: Why Rama mantra is called Taraka mantra?

A: It is stated in *Kashikhanda* that Lord Vishvanatha comes to the individual at the time of death and initiates the *Ramanama* in his ear and the soul thereupon attains moksha and never turns to the mundane world. The meaning of *Taraka* is that which enables a soul to cross the ocean of *samsara*. Hence, Rama-mantra is called *Taraka-mantra.*

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Sri H. R. Venkataramiah, Chamarajanagar.

Q: The Bhagavad Gita teaches us:

कृषि-गोरक्ष-वाणिज्यम् वैश्य-कर्म स्वभावजम्।
परिचर्यात्मकं कर्म शूद्रस्य अपि स्वभावजम्।
(१८-४४)

Is it practicable in this modern age?

A: This verse enunciates an eternal division between human temperaments:

(i) The Brahman temperament which yearns for Light, Calmness, Truth, Bliss and Beauty and tends to develop inner *Shanti*, wide calm.

(ii) The Kshatriya temperament which yearns to be active and acquire strength and glory and tends to admire heroism.

(iii) The Vaishya temperament which wants to acquire possessions at any costs and tends to admire wealth and pomp. They might have cared for fields and cattle in one age; now they prefer motor cars to horses, and industry to agriculture.

(iv) The Shudra temperament, which wants to be dependent on someone and wants security at all costs. They tend to admire, flatter, and grovel before their masters, who may have been slave owners, and kings once, and are called busi-

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ness magnates and political leaders in this age.

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Sri K. C. Veera Gowda, Bangalore.

Q: *Has 'Mass Prayer' as propounded by Gandhiji or the 'Congregational Prayer' as is in vogue in Christian churches any sanction of Hindu religious text?*

A: Yes. From the earliest times Vedic hymns have to be chanted by assemblies of Brahmans. *Stavan* and *kirtana*, prescribed by the *Gita* and the Bhakti Sutra, are always to be performed by several people joining together

e.g. *satatam kirtayanto mam* (*Gita*, IX-14)

stuvanti twam stutibhih pushkalabhih (*Gita*, XI-21)

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Sri G. M. Vadirajacharya, Mysore.

Q: *In what ways do Religion and Mythology differ in defining the subject of Dharma?*

A: From a religious point of view, Dharma implies (1) a faith in God; (2) a faith that a human being is the essence of God; (3) a faith that the Moral Order is supreme; (4) a faith that by dedicating oneself to God one can find self-fulfilment. (ii) Mythology are ancient narratives which symbolises the way in which Dharma works.

509

Sri A. J. Bhaskara Rao, Dronachellam.

Q: *What exactly is meant by calling India a secular State? In what way is it different from other countries? If there is no difference, why should it be particularised in the above manner?*

A: India is a secular State inasmuch as there is no State religion and every person is free to follow his own religion and his freedom is protected by the Constitution. On the other hand, England, though secular in practice, has a State religion. It is therefore not a secular State.

Secular State does not mean a godless State.

Purity of heart springs from desirelessness. He has no grief who has no desires; but sorrow upon sorrow descends on the heart which is a prey to desires. Sorrow seizes the heart that does not shake off its attachments to the world. All the ills of life vanish into nothingness, when our heart is rid of the triple evils of lust, wrath and ignorance.

—Tirukkural.

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

In Orissa, Oria is spoken; it is very much like Bengali, but the script is like that of Telugu. Telugu is Sanskritic in origin. The book-language has many words of pure Sanskrit. The ancestors of Telugu-speaking people used to speak in Prākrit. We know this from inscriptions. The script is like that of Pāli. The scripts of the Burmese, Telugu, Oria and Kanarese are of the same type.

In Central India, Marathi is generally spoken. It has many words common to Sanskrit and Hindi and its script is Devanāgari. In Gujarat, Gujarati is spoken. The Gujarati script is slightly different from the Devanāgarī, though it belongs to the same category. There are many Sanskrit and Hindi words in Gujarati.

In the extreme south, Tamil and Malayalam are spoken. The script of these two dialects is quite different from the rest. There are many Sanskrit words, but these two languages have many differences from the others.

Besides these, there are sub-dialects connected with the dialects.

The Punjabi and Urdu are nearer to Hindi. They have more Persian and Arabic words than Sanskrit. They are spoken in the vicinity of Delhi now. In Nepal, Gurumukhī is spoken. Its script is somewhat like Devanāgarī and there are many words of Sanskritic origin.

Sanskrit forms the centre and basis of all the dialects of India.

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The verse on the next page is taken from the Upanishads:

न तस्य कार्यं करणं च विद्यते
na tasya kāryaṁ karaṇaṁ ca vidyate
not of him work senses and has

न तत्समश्चाभ्यधिकश्च दृश्यते
na tat-samaścābhyadhikaśca dṛśyate
not him, equal or above is seen

पराऽस्य शक्ति र्विविधैव श्रूयते
parāsya śaktir vividhaiva śrūyate
great, his strength everywhere is heard

स्वाभाविकी ज्ञानबलक्रिया च ॥
svābhāvikī Jñānabalakriyā ca
are inherent knowledge, power, work and

= He has neither body nor senses, and none is seen superior or equal to him. His great and wonderful powers are heard everywhere. Knowledge and power are inherent in Him.

(Swet. Up. VI. 8).

श्रोत्रस्य श्रोत्रं मनसो मनो वाचो ह वाचम्
śrotrasya śrotraṁ manaso mano vāco-ha vācaṁ
of ear, the ear, of mind, the mind, of words, words

स उ प्राणस्य प्राणः, चक्षुषश्चक्षुः
sa u prāṇasya prānaḥ cakṣuṣaścakṣuḥ
he is of life life of eyes the eye

(Kena. Up.).

= He is the ear of the ear, mind of the mind, speech of the speech. He is the life of life, the eye of the eye.

तं वेद्यं पुरुषं वेद यथा
taṁ vedyaṁ puruṣaṁ veda yathā
that worthy person know so that
of being known

मा वो मृत्युः परिव्यधाः
mā vo mṛtyuḥ pariṇyadhāḥ
not you death pain

= know that person, worthy of being known, so that death may not pain you.

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Teacher:—Can you name any important flower in India?

Student:—Yes, lotus or *kamala* is the most important one.

Teacher:—Why is it so important?

Student:—We find it in pictures associated with gods and goddesses. It is also associated with Lord Buddha. Even Emperor Akbar got it engraved on his mosque at Fatepur-Sikri.

Teacher:—It is a sacred flower. Perhaps it was the national flower of India. So all the important deities were associated with it.

Here are some words of common use:—

कमल (kamala) a lotus
गृह (gṛha) a house
जल (jala) water
धन (dhana) wealth
सुख (sukha) happiness
मेघ (megha) a cloud
व्याध (vyādha) a hunter
शर (śara) an arrow
हय (haya) a horse
वृक्ष (vṛkṣa) a tree
जन (jana) people
जीव (jīva) life
ईश्वर (īśvara) God
अग्नि (agni) fire
पाणि (pāṇi) hand
शठ (śaṭha) a rogue
सिंह (siṁha) lion
पारावत (pārāvata) a pigeon

[To be continued]

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GROWING CONCEPTION OF THE UNIVERSE

Rev. Walter Donald Kring

It has sometimes been claimed that science which is 'mastering' nature tends to create disbelief in God. In the present article reproduced from East-West Journal the author points how our increased knowledge of the universe, far from taking away from God, compels us to recognise and believe in the Greatest Power, namely God, and the word 'chaos' has no place in God's vocabulary.

EVER since I built a small reflecting telescope as a high school student the study of the stars has been a fascination for me.

It is difficult to stand under the stars at night and not be overcome with the idea that these stars are so far away that it takes light, travelling at 1,86,000 miles per second, many years to travel from them to the human eye.

With the great number of stars that one sees with the naked eye on a clear night, it is difficult to remember that the stars that we see represent only a small fraction of the stars in the heavens that we can observe with the largest telescope.

I can remember as a college student when one of my friends who was an astronomer at Mount Wilson invited me up to the observatory high above the hills of Pasadena and let me look through the 100-inch telescope. At that time it was the greatest telescope in the world. To-day it is dwarfed by the Palomar mirror which opens up vistas in the heaven hitherto unknown to man.

When Jesus was alive the view was prevalent that the earth was the centre of the universe. This view persisted for a long time until it was observed that the earth rotated around the sun as did the other planets.

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So the sun became the centre of the universe.

Now we know that even our own sun is but an insignificant star on the near edge of a spiral nebulae which we call the Milky Way—a flat island universe composed of millions upon millions of stars—and that the sun is a long way out on one of the spiral arms of this galaxy.

Harlow Shapley says, "The present concept includes the identifying of our own world as the surface of planet number 3, in the family of the run-of-the-mill yellowish star, situated in the outer part of a typical galaxy that contains billions of typical stars—this 'home galaxy' being one item in an over-all system, the Metagalaxy, that numbers its galaxies in the multibillions."

And then the astronomer continues, "Once we have cleared away illusions about man's worldly importance, we would be in a better position to consider the position of the human mind, estimate its power, its significance, and its effectiveness in grasping cosmic operations."

It is not until 1925 that Edwin Hubble made some observations at Mount Wilson which led to the discovery that many of the stars that we see in the sky are not simple stars but spiral nebulae. They look like one luminous mass to our eyes only because of their great distance from us, but if we could see them through a telescope we would discover that they are composed of billions of stars.

Hubble's discovery also led to a further discovery—that the entire universe which is populated by billions of these galaxies, is in a state of rapid expansion with its members all flying away from one another at great speeds.

The further one gets from the centre of the universe, a spot about which there is considerable question, the faster these speeds become. We must also conclude that when we get far enough away from the earth these galaxies will be moving away from us faster than the speed of light. Therefore, it may be true that the universe will have an end, but that we cannot possibly see it.

Then to add to our wonder, just a very few years ago we discovered that a slight miscalculation of the astronomers about the pulsating stars meant that the distant island universes are actually twice as far away in years as we then thought. As a result, our own universe in 1958 is eight times as large as it was even in 1950. And if mere size impresses you, as it does most of us, we have discovered no observable limit in any direction which gives us any indication that this same kind of universe does not go on for ever.

It is now suggested that our

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own galaxy, the Milky Way, is part of a group of galaxies, which is part of a larger whole. No matter in which direction we go, to the macrocosm or to the microcosm, the extent seems to be infinite.

The universe or macrocosm seems to go on for ever each smaller part being part of a greater whole. And if we explore the microcosm we find that just when we imagine that we have found the smallest bits of matter, these turn out to be made up of smaller particles so that now it must be assumed that even the protons and electrons are not the smallest units of matter but may have further sub-divisions.

Recently a story appeared in our papers regarding new particles of matter produced in a Bevatron at the University of California. An anti-proton hit a proton and generated a neutron and an anti-neutron. This anti-neutron collided with a nucleon. Both were annihilated and turned into energy. I am certain that I do not know what this means except that in our laboratories we are now producing new kinds of matter which we did not know existed several years ago.

To-day there are two very different points of view about the basic nature of the creation of the universe which are accepted by the various scientists working in the field.

One group of these scientists believe that the present state of the universe resulted from a continuous evolutionary process which started with a highly compressed state of matter a few billion years ago. This is called the hypothesis of "the beginning".

Other astronomers and astrophysicists prefer to think that the universe has existed in about the same state throughout all eternity so that creation did not take place at any time but continually takes place throughout all time at every spot in the universe. The British astronomer, Fred Hoyle, has had a great deal to say about this theory of the continuous creation of matter in intergalactic space.

The basis for my essay is the work of two astronomers who both feel that the universe was created several billion years ago: Harlow Shapley of Harvard and George Gamov of the University of Colorado. Harlow Shapley has just written a new book called *Of Stars and Men* and George Gamov, who is a prolific writer, has published an inexpensive pocketbook called *The Creation of the Universe*.

George Gamov believes that the universe first had to contract from whatever was its primeval state. It contracted until it could contract no more. Any structural features which existed before this era of what we

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call "creation" were completely obliterated. The atoms were all cooked together in this creative process. Gamov believes that all this cooking process may have been like the interior of an atomic explosion and that it perhaps lasted but a single hour. Then the universe began to expand until it has reached its present state, and it is still expanding after several billion years. When and where it will stop no one knows and, of course, for us these questions have no relevant meaning.

What was the universe like before it compressed and when the present universe was created? This we cannot possibly know because all evidences of the previous universe were obliterated. He calls this "the pre-squeeze era" and says that St. Augustine perhaps described it best because St. Augustine first asked the question as to "what God was doing before He made heaven and earth." This big squeeze took p'ace perhaps three to fifteen billion years ago, and Gamov attempts to show that all of the parts of the present universe are of approximately the same age.

Harlow Shapley says that he believes that the answer to the question "Why the universe?" is also "restricted information." In spite of the fact that much of the element of the mystery has evaporated because of our new knowledge of the universe, we still do not know the ultimate answers.

Professor Shapley believes that the possibilities for life on planets other than earth are almost unlimited. He assumes that one star out of a million million stars meet the tests necessary for the support of life. Even with this small percentage of the stars capable of supporting life, Shapley believes that there are still a hundred million planetary systems capable of supporting life as we know it on this earth. Surely the conclusion must be that we are probably not the only life in this universe.

In fact the astronomers not only believe that there are many planetary systems capable of supporting life but that in the usual course of evolution on these other worlds life would appear as a natural and almost inevitable thing, although very conceivably it might be very different from life as we know it on planet earth.

No longer does there seem to be such a great mystery as to how life arose on the earth and undoubtedly on other planets. Religion is going to have to come of age in its thinking very shortly in this regard. It has normally been assumed by religion that although man could produce new alloys he is impotent in the production of the biologically alive. Man can destroy life but our common assumption is that

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only the Almighty can create life. To seek the origin of life has been conceived as peering into forbidden places and has approached the blasphemous. Science has thus been cramped by dogma. But there is no reason that even in our own day we may not see the production of simple organisms in the laboratory. The basic differences between the inanimate and the animate have been made less by our new knowledge and now they seem to be so much closer together. The gap almost has been closed between matter and life.

It is, of course, in the realm of religion that I want to think with you. I am not a scientist and make no pretence even of understanding their mathematics although I am intrigued by what I consider their books on theology which they call scientific. They make scientific guesses about matters which have long been felt to be the special province of religion and theology. They certainly enter into realms far beyond the usual areas of science. Since I also believe that theologians have no special esoteric knowledge which enables them to know more than the scientists about creation, I have always felt that the scientists are the theologians of the twentieth century. In this connection I was particularly interested in a single sentence by Harlow Shapley: "A one planet diety has for me little appeal."

Let us face the facts squarely. Most of our thinking about nature of God has not kept pace with our new knowledge of the universe. We so desperately want to keep some of the old concepts which were so useful in their day that rapidly our knowledge of the universe and our conceptions about God are becoming more and more disparate. Much of our thinking about God still belongs to the pre-galactic era. As Shapley says, "Wishing will not revive the dear, dead hypotheses." Even to conceive of the God of this vast new universe takes thoughts beyond the traditional conceptions of God. The idea that God is like a human person and shaped the earth in six days is a concept which is gone for ever. If Gamov is right that the creation of our present universe from existing material took less than one single hour but that the creation of man took several billion years, he alters the creation story of Genesis both ways—one or more days for the creation of the stars is too long and six days for the creation of man is too short, and God never rests. Our concept of God is enlarged rather than dwarfed by these new ideas. To conceive that there are other planets in the universe which undoubtedly have life comparable to human life upon them enlarges rather

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than narrows our conception of a Creative Sustaining Power.

The question is often asked with an implied answer, "Can one believe in God with this new conception of the universe?" I think it ought to be said immediately that the astronomers and astrophysicists of to-day are far more humble in the presence of this vast creation which they have discovered than were their scientific predecessors of several generations ago. I find few of these scientists talking about the role of chance in this creation. Chance was a kind of substitute for God inferred by many of the mechanistically inclined scientists of a generation back. But the development of digital computers has shown that everything is an orderly process; even what we used to call Chance is orderly.

Scientists today are not particularly interested in showing that religion is wrong. They are not atheists. They simply assume that their new discoveries about this universe in which we live are so vast and amazing that religion will have to enlarge its conception of God. Religion cannot fly in the face of facts. If it does, it is doomed. Religion today has accepted almost without protest the new discoveries about nuclear fission and fusion, the existence of island universes in numbers far beyond our comprehension. Religion is going to have to take cognizance of this new universe opened up to us by the astronomers and scientists. There is no way out.

It would seem to me that the thoroughly honest religious transaction would be to know as much as possible about the nature of the universe in which we live, and then to build up our theological and religious ideas upon this basis of knowledge or probable theory. We have had our religious truths with which we compared new scientific ideas, and if they were incompatible our first inclination has been to doubt the scientific ideas at the expense of saving the Faith. Faith can be founded only upon facts, although it may go beyond mere facts. It cannot fly in the face of facts or else it becomes *just* faith, which is of no value whatsoever. If our conceptions of God are now outmoded or not vast enough to suit the new scientific cosmogonies it is time that we brought our religious conceptions out of the Dark Ages and tried to make them relevant to the facts of which we are now aware. This is a "must' for every one who wants to have a religion that is relevant.

One of the most interesting of modern discoveries is the disappearance of the word 'chaos". In the physical order there is now no such thing as chaos. All is, in fact, orderly, all is ordered by physical principles.

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Chaos is but unperceived order; it is a word indicating the limitations of the human mind and the scarcity of observational facts. "The words 'chaos', 'accidental', 'chance', 'unpredictable' are conveniences behind which we hide our ignorance" says Harlow Shapley. Religion has essentially been a belief in meaning rather than non-meaning, cosmos rather than chaos. The new science is telling us that the world is a cosmos and not a chaos and that there is ultimate meaning in every particle of creation. This may not satisfy some of us, but the concept of order provides a firm foundation for religion.

I believe that we must face the fact that religion is a set of principles based upon cosmos in the universe and which relate man to man in a way that is in accord with the basic nature of the universe. Man's relationships with his fellow men must also be on some new order of cosmos rather than chaos. The rules of love, respect for persons, the principles of integration, racial friendliness, and accord, the ways in which nations as well as individuals must deal with each other are dictated by the very nature of the universe which is not one of chaos but of order.

Man's fundamental religious impulse must be to mirror in himself the reality which is in the total universe. Thus man's tasks have a reality beyond their immediate simplicity.

Man must seek in this world to have peace and order rather than strife and chaos.

In working for what we sometimes call the Kingdom of Heaven on earth we will be mirroring the vast universe.

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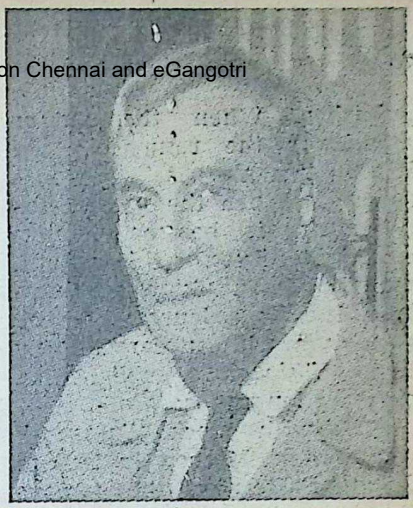
Our Fortnightly Profile—106

Boris Pasternak



NEVER perhaps in the annals of Nobel Award has there been such a furore as over this year's award for literature. The recipient, ironically enough, is himself a victim of circumstance, (the material on which the writer thrives) and has drawn the arc-light of political controversy on himself by rejecting it.

He is a Russian by birth and upbringing, but leading an intellectual's life. The ferment of the post-Stalin era threw up in him a novel which his own country refused to pub'ish but others did. The Swedish Academy found in his works enough powder to blaze a new trail in literary mode and stir thought-process and named Pasternak as the year's Nobel Laureate. To this the Russians have taken objection alleging political motives for the action. Could there be a greater tragedy?

The writer is Boris Leonidovich Pasternak and the works for which the Award is made are his novel *Doctor Zhivago* and his poems. The Academy cites him "for his important achievement both in contemporary lyrical poetry and in the field of the great Russian epic tradition." One of the most remarkable poets of New Russia, his poetical collections include *My Sister Life* and *Themes and Variations.*

Let us learn something about *Doctor Zhivago.* First published in Italy last year, it traces the moral disintegration of a highly cultured physician and poet in the backwashes of Bolshevik Revolution which he himself welcomed. Says the Doctor at one stage: "To conceal the failure of collectivization, people had to be cured by every means of terrorism of the habit of thinking and judging for themselves and forced to see what did not exist, to assert the very opposite of what their eyes told them." The novel is massive in proportion and comparable to Tolstoy's *War and Peace.*

This work which was begun after Stalin's death was completed in five years. One copy of the manuscript was submitted to the Moscow State Publishing House which put it in cold storage and another to an Italian

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publisher. When the author asked for the return of the latter copy, the Italian house refused. When the latter published it, it became famous overnight. But for this refusal, perhaps Pasternak would have been lost as a laureate to the literary world at large. Now *Doctor Zhivago* is published in eighteen languages.

Of Jewish stock, Pasternak was born in Moscow in 1890 to Leonid Pasternak, the famous Russian painter, who emigrated to England after the Revolution. His mother was a musician. Thus by birth he had the ingredients of an intellectual. His early years were inured in the ferment of ideas of the post-Revolution era. He did his education in Russia, later studied in Germany, travelled widely and by 1912 started writing and publishing poetry. During the thirties he translated Shakespeare and Goethe which are till to-day without peer.

An idea of his political convictions of the period will be clear from the fact that in 1937 he refused to sign a resolution approving the execution of Marshal Tukhachevsky and seven others for alleged complicity in a Trotskyite plot against the Government. He was, by admission, quite ready to die, but the Soviet Writers did not report his attitude.

Pasternak reads the best of English, French and German literature in the original. At 68, he can stand erect. His long face, large eyes and pouted lips certainly do not indicate the fumbling, dilettante type and he is a man of convictions but does not want to make a political issue of them. He is first and foremost an artist and his task is to illumine the dark corners of life in the best of his lights. In this he has eminently succeeded.

Living in his countryhouse fifteen miles from Moscow, Pasternak could be seen in the mornings digging his garden with a spade or chatting in the evenings with his friends in the open, over tea. Far from the madding crowd, this distinguished intellectual lives in a comfortable cottage which does not have a washing machine or a TV set.

Twice married, his present shy, buxom wife Zinaide is known for her hospitality. With their three sons engaged in three different professions, the Pasternaks lead a contented life. till now.

Perhaps it is as a commentary on his own life that Pasternak wrote of *Hamlet* as a drama of "duty and self-denial, of high destiny, of life devoted and preordained to heroic task."

"What has for centuries raised man above the beast is not the cudgel but an inward music: the irresistible power of unarmed truth, the powerful attraction of its example." —Boris Pasternak

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NEWS AND NOTES

A supplement containing reports of the 10-day Kulapati's Shibir held at Andheri from October 26, 1958 to November 4, 1958, the inauguration of the Madras Centre of the Bhavan and the 21st Foundation Celebrations will be issued with the next number of 'Bhavan's Journal'.

THE FOUNDATION DAY CELEBRATIONS

THE 21st Foundation Day Celebrations of the Bharatiya Vidya Bhavan will be held from December 1. The programme of the celebrations is as follows:

Programme

1st Dec. 1958—6-15 P.M.

Inauguration of Foundation Day Celebration and Symposium on "What Gandhiji Would Have Expected Us To Do Today"

Speakers

Sri U. N. Dhebar, Congress President

Sri K. M. Munshi, President, Bharatiya Vidya Bhavan

Smt. Lakshmi N. Menon, Dy. Minister for External Affairs, Government of India.

Sri Jaipal Singh, M.P.

Sri Shriman Narayan, Member, Planning Commission, Government of India

Mr. Frank Moraes, Editor-in-Chief, Indian Express and others.

2nd Dec. 1958—8-15 P.M.

KATHAK DANCE RECITAL by Gopikrishna

3rd Dec. 1958—8-15 P.M.

DANCES OF INDIA

4th Dec. 1958—8-15 P.M.

VARGHODA NU VAGHAN (Gujarati Play)

5th Dec. 1958—8-15 P.M.

SONGS OF THE MONTH by Avinash Vyas & Party

6th Dec. 1958—5-30 P.M.

BHAVAN'S ANNUAL CONVOCATION Sri Sri Prakasa, Governor of Bombay presiding

8 P.M. Members Dinner

7th Dec. 1958—6-15 P.M.

RAJA VAJA ANE VANDRA (Gujarati dance-drama) Written by Smt. Lilavati Munshi

8th Dec. 1958—6-15 P.M.

College Day—Sports and Cultural Programme at Bhavan's Hall, Chaupatty

9th Dec. 1958—

6-15 P.M. College Prize Distribution

8-15 P.M. Students' Dinner at College Campus, Andheri.

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KALIDASA JAYANTI

AS per resolution of the Tirupati Session of Sanskrit Vishva Parishad, the Bharatiya Vidya Bhavan celebrated Kalidasa Jayanti on *Vijayadasami* day. Acharya T. A. V. Dikshitar, Joint General Secretary of the Parishad, presided. Sri Nalin Bhatt spoke on the greatness of the poet and his unique ways of describing nature. Sri Bhaishankar Purohit explained the supreme art of the poet in narrating different incidents and his matchless capacity for suggestion. Panditraj Dikshitar explained at length the charm of Kalidasa's poetry. A big gathering attended the function.

AS decided by the World Academy of Sanskrit Vishva Parishad at the last Conference held at Kurukshetra, Kalidasa Jayanti was celebrated this year at Madurai on Vijaya Dasami Day under the joint auspices of the Govinda Dasa Seva Samajam and the Purohitha Vaidika Maha Sabha.

The function began with recitations of Kalidasa's poems by Sarvasri P. R. Raghavendran and P. K. Upendran who obtained the highest mark in the Examination of "Parichaya" held by Samskrutabhasha Pracharini Sabha, Chittoor District.

Sri N. Ramachandra Iyengar presided. Sri T. S. N. Narasimha Iyer welcomed the gathering. Sri K. N. Ramamurthy Sharma presented a report regarding the celebration of the Kalidasa Jayanti last year. Sarvasri K. Vittobachariar, P. S. Govinda Iyengar, P. R. Venkatramaiyengar, Secretary P. K. R. Madhavachariar and T. V. Harigovindachari spoke on the occasion about the works and artistic excellence of Kalidasa.

SNEH SAMMELAN

SRI K. M. MUNSHI, President of the Bharatiya Vidya Bhavan, was at home to members of the Bhavan's staff and allied institutions at a Sneh Sammelan on New Year (Diwali) Day to exchange greetings, at the Gita Mandir of the Bhavan.

Speaking on the occasion, Sir H. V. Divatia, Sri Gautamlal Dave, Sri Dinanath Mishra and Sri K. D. Pandya wished a happy and prosperous new year and a long life to the President and Vice-President of the Bhavan and expressed the hope that Munshiji would celebrate the year by opening more branches of the Bhavan and help fulfil its mission. They were confident that this movement of the Bhavan would certainly become an all-India movement under the able guidance of its President.

Munshiji and Smt. Lilavati Munshi Vice-President of the Bhavan, exchanged greetings with all those who were present on the occasion and reaffirmed their confidence in the members of the Bhavan and other allied institutions.

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ECONOMICS AND ECONOMY. By Kenneth Rivett, University of Melbourne, Australia. Published by the Harold Laski Institute of Political Science, Ahmedabad. Price: Rs. 2/-.

IT is not surprising that, for his lectures to an institute of political science named after Laski, Prof. Rivett should have chosen as his theme the scope and method of economics and its relation to social philosophy. On this challenging theme he brings to bear western academic training in economics combined with an anxiety to look upon it through eastern eyes. With minor amendments he seeks to agree with the Robinsonian definition of economics and the modern technique of economic analysis. His departure from common thinking on this subject is in his conclusion: "the problems of economy, of allotting scarce resources between alternative uses, is a problem of economics and ethics. It forces us to consider, not only the final test of the rightness of actions, but also the significance of our deepest experiences as moral agents."

To serious students of that highly technical section of economics known as welfare economics, this conclusion will be hardly satisfying; for it is not clear, the Doctor's exhortations on Vinoba's lines apart, how the dovetailing of ethics and economics is to be done. For, while on the speaker's own admission economics works through price incentives, inevitably leading to income inequalities, a universally accepted code of ethics is still to be drawn up. Here is yet another instance how the Western economists' preoccupation with pricing mechanism cannot solve the problem of underdeveloped economics even if, as the speaker here suggests, some lip service is paid to eastern religious susceptibilities. For a rapid rate of economic growth solves or at most minimises considerably the importance of problems which are supposed to be tackled by price mechanism, accompanied or unaccompanied by the chant of *mantras.*

—*S.P.T.*

MAHATMA BUDDHA, AN ARYA REFORMER: Was He an Atheist? By Pt. Dharma Deva Vidya Vachaspati. Published by the Author at the Ananda Kutir, Jwalapur, U.P. Pp. 132. Price: Rs. 1.50nP.

BUDDHA was born at a time of great spiritual unrest in the Aryan society. The Varnasramas of the Vedic times had degenerated into caste-systems which had resulted in the exploitation of the Sudras and other lower sects. So also the animal sacrifices and such deplorable religious rites had come to be sanctioned and regularly practised. Buddha made it his task to denounce these inhuman customs. He preached the four Noble Truths (Arya Satyas) and the eightfold Noble Path (Arya Ashtangik Marga) as the means to attain Nirvana. When he prescribed this code of conduct he had thought of reforming the corrupt religious system of those times but was never deliberately establishing a new religion.

Pt. Dharma Deva in this book clearly illustrates this interpretation beyond any shadow of doubt.

The author also tries to establish that Buddha was a theist and a

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believer of souls. Buddha respected the Dharma taught by the Aryas or the noble ones, and was delighted in calling him a Brahman who abides by the noble path.

The theme is handled in a scholarly manner. Relevant portions quoted from Buddhist scriptures and Vedic literature give this an air of authenticity.

—*P. Raghunath.*

BRITAIN—AN OFFICIAL HAND BOOK. 1958 Edition. Prepared by the Central Office of Information, London. Pp. 530.. Price not mentioned.

THE Official Hand Book on Britain, a treasure-house of valuable information regarding British Isles, is a much-sought-after work. It contains all details about Britain and its people. A large number of maps given helps the reader to have a thorough knowledge of Britain. Due to the clarity and precision with which the facts relating to the various aspects of the life of British people are presented and the masterly arrangement, people of all walks of life would find the publication worth reading.

—*A. P. Chandrasekharan.*

ŚRIMAD BHAGAVAD GĪTĀ. By Sri Yamuneya. Published by Gita Mission & Sri Krishna Sabha, Matunga, Bombay-19. 1953; 1954; 1958. Pp. 254; 325; 308. Price: Re. 1/-; Re. 1/-; Rs. 1/8.

THE book under notice is divided in three parts, each part in the form of a separate book dealing with six chapters of the *Gita*. The subject matter of all the six chapters dealt with is given in a nutshell at the end of every book. The second book is also reinforced with the extracts from the Presidential Address in Hindi by Sri A. S. Iyengar on the occasion of the Forty-second Session of the All-India Sri Vaishnava Sammelan held at Patna and the third book with the lecture of Sri A. S. Iyengar on the Quintessence of the Gita under the auspices of the Department of Philosophy, Banaras Hindu University.

The *Gita* is a book of the world. It has blessed those who cared to go to it with inspiration and guidance. In it we find a synthesis of the fundamentals of all the philosophical systems of India. Its universal appeal is unique and the code of conduct formulated in it is permanently valid.

There is quite a good number of commentaries on it and each one has a plea of its own and a different axe to grind. The pocket edition of the *Gita* under notice has tried to invalidate many a fantastic, far-fetched, fanciful suggestions and meanings confining itself strictly and entirely to the monumental commentary of Sri Ramanuja and also to that of Sri Yamuna Muni.

First, the stanza in Sanskrit is given and it is followed by English translation, supplemented with notes. Sri A. S. Iyengar is the translator. He has tried his best to make the translation as lucid and simple as possible.

—*Dr. A. S. Gopani.*

PEACE OF MIND THROUGH YOGA. (Vol 1). By Narendra Vaidya. Published by the author, 591, Ravindra House, Bombay-19. 1958; pp. 62 (with 28 full-page illustrations). Price: Rs. 2/-.

THE book under notice is by one who is, in the words of Vallabhram Vaidya, Dean of the Medical Faculty, Gujarat University, Ahmedabad, a "Bal-yogi" or better a "born-yogi". Informations given by the author while describing every Asana reveal his outlook which is largely unconventional and strikingly scientific. He thinks and rightly too, that yoga is an instrument to control senses and to achieve thereby the Peace of Mind. The rational practice of the

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Asanas is one of the many things to be mastered by a yogi.

There are many books on the subject but this book is, indeed, singular, inasmuch as it provides, while describing the Asana, a scientific background to the conception and the practice of every Asana. By simple manipulations and easy tricks he turns one Asana into another. The writer has admirably remained nontechnical throughout in dealing with a subject which is more or less technical. For this speciality of his style, he really deserves our sincere congratulations. This characteristic feature of the book will save the reader from being bored and it will, therefore, be very popular also, let us hope. The full-page illustrations enliven the descriptions and we feel as if we are in a world of realities.

—*Dr. A. S. Gopani.*

GLIMPSES OF WORLD RELIGIONS. Published by Jaico Publishing House, 125, Mahatma Gandhi Road, Bombay-1. Pp. 284. Price: Rs. 3/-.

THE book under notice has a humble plea of giving us the glimpses only, such as can lead us to probe deep into the very interior of the religions. Twelve religions covering the globe have been treated in the book. Facts are given; details are avoided; and the conclusions are left to the readers themselves. No judgment is pronounced; no strictures are passed; no case is pleaded. This is a nice feature of the book which has no gospel to preach, no mission to propagate. It gives glimpses, really, and stops here but at the same time is, in no way, incomplete in the presentation of essential facts. There is no clumsiness as the narration proceeds topicwise and in an orderly manner. Simple unornamental style and Biblical brevity characterize the whole book.

Handy in size and unprohibitive in price, the book has nothing to be said against it. We heartily congratulate the publishers for their unique services rendered in this way.

—*Dr. A. S. Gopani.*

ACKNOWLEDGMENTS

THE YOGA OF SRI AUROBINDO —Part Nine. By Nolini Kanta Gupta. Published by Sri Aurobindo Ashram, Pondicherry. Pp. 116. Price: Rs. 2/-.

KRISHNA CALLETH! By T. L. Vaswani. Published by Gita Publishing House, 10 Connaught Road, Poona-1. Price: Re. 1/-.

(1) *PRATYABHIJNA HRIDAYA* (in Kannada). Price: Rs. 2.50 nP.

(2) *SIVASUTRAGALU* (in Kannada). Price: Special Ed. Rs. 4/-; Ordinary Ed. Rs. 3/.

(3) *KASHMIR SHAIVISM* (in English). (Price not mentioned). By J. Rudrappa, M.A., LL.B. Published by the Author, No. 112, 4th Cross Road, Gandhinagar, Bangalore-2.

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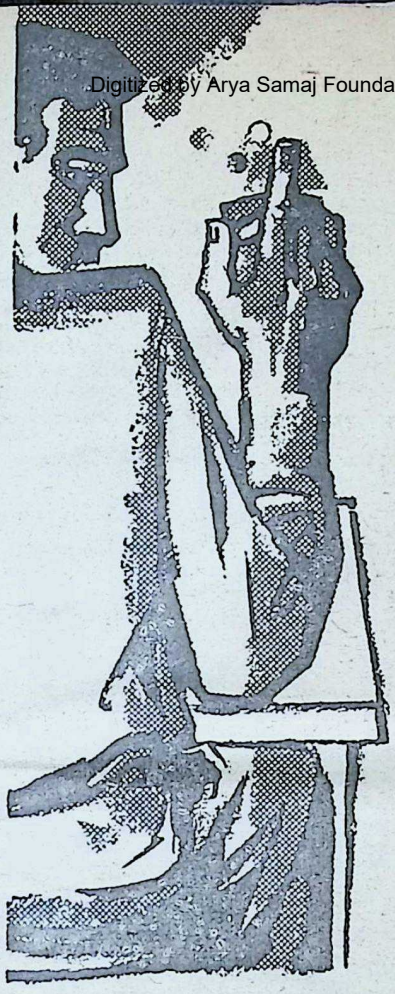

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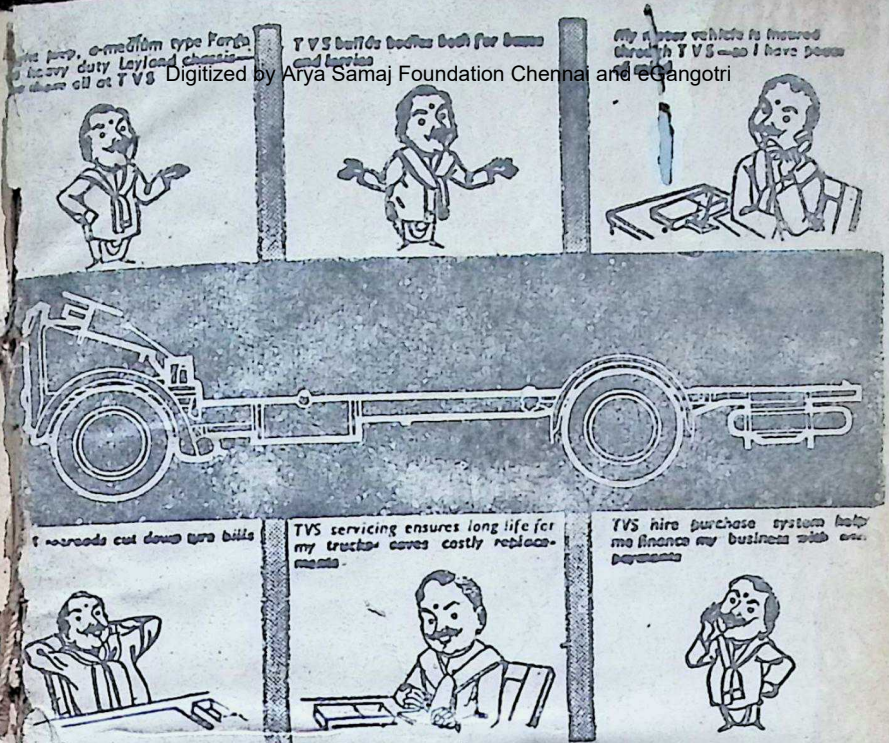

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